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ON THE EPISCOPACY OF THE MORAVIANS.

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The claim of any body of Christians to be considered a true branch of the Church of Christ, must at all times be a matter of deep interest to those who desire to see all who are called by the name of Christ, "continuing in the apostles' doctrine and fellowship, and in the (consequently acceptable) breaking of bread and in prayers."—Acts ii. 42. When, therefore, among the numerous bodies which are in a state of separation from the apostolical Church in England, one is found which claims, equally with that Church, the possession of the apostolic commission, it cannot be wondered at, that when that claim is brought forward, as in one or two cases it lately has been, it should excite the attention of the members of the Church, and lead them to inquire into the nature of it. And as the desire of all must be to see the wounds in Christ's body healed, rather than torn more widely open, it would be with a wish to find that claim established, that the inquiry would be made. For so would there be more reasonable hope, that, in God's good time, the division would cease.

It was with these feelings and this desire that the writer of these remarks commenced his inquiry (the result of which is now submitted to the reader) into the claims of the Moravians (so called) to be considered an Episcopal, i. e., an apostolic branch of the Church of Christ. Into the state of religion among them, either as it was or as it is, he has no intention to enter; the former he is unwilling, the latter he is unqualified, to discuss. He proposes, therefore, to limit the inquiry to the grounds on which they rest their claim to the possession of the apostolic commission, which they assert has legitimately descended to them, by Episcopal succession. For this purpose it will be necessary to give a slight sketch of some features of ecclesiastical history connected with them.

Moravia and Bohemia were converted to the Christian faith in the ninth century, by the preaching of Cyril and Methodius, two Greek Ecclesiastics, who introduced the rites and customs of their own (Greek) Church, which were retained, without interruption, until the time of Otho the First, towards the close of the tenth century, who began to endeavor to bring the Moravians under the papal yoke.* This attempt was followed up with more or less success by succeeding emperors, and their own princes, till about the middle of the fourteenth century, when the general adoption of all the corruptions and abuses of the Western Church was enforced, the Latin language and popish ceremonies introduced into the Churches, the marriage of the clergy prohibited, and the use of the cup in the Eucharist denied to the people. This was not effected without strenuous opposition on the part of individuals and numerous bodies of the people of all ranks. Among the eminent individuals who, from time to time, arose to witness against the papal usurpations and corruptions, the celebrated John Huss occupies the most conspicuous place; who, in 1415, sealed his testimony with his blood, being burned alive at Constance, in violation of the emperor's safe conduct.

His followers were divided into two parties: 1st, *Calixtines*, so called, because the chief point on which they insisted in their differences with Rome, was the use of the cup (*calix*) for the people in the Eucharist. 2d, *Taborites*, so called, from the tents (*tabor*) in which they dwelt, which name they gave to the mountain on which they held their religious assemblies. These last were strenuous in opposing *all* the papal additions to Christian doctrines; and, not content with this, sought to propagate their views by the use of the sword. This naturally drew upon them the wrath of the government, and after a long and cruel war they were at length dispersed, and subjected to severe persecutions. The remnant which survived were at length permitted to settle at Lititz, in the borders of Silesia and Moravia, in the year 1451. Having no clergy of their own, they were, for a time, supplied by some who were sent to them from the Calixtines. In 1457, they formed themselves into a community, entitled *Unitas Fratrum*, or the *United Brethren*; and in 1467, determining to be wholly independent, both of the Romish party, whom they hated, and of the Calixtines, whom they despised; they sent some presbyters of their number, who had come over to them from the Calixtines and the Romanists, to receive what they call episcopal orders, from an individual who is styled Stephen, Bishop of the Waldenses in Austria. From this time, it is said, they religiously preserved the episcopal order among them, having generally one bishop in Poland, another in Bohemia, and two in Moravia. In process of time their congregations were dispersed and broken up, the number of their bishops was not kept up; and in the year 1710 only two individuals professing to have received that order survived: one of whom was Dr. Daniel Jablonsky, chaplain to the King of Prussia: the other, named Sitkovius, resided in Poland. Both these were seniors of the *Polish* branch of the United Brethren. It is from Jablonsky, with the approval of Sitkovius, that the Moravians (so called) of the present day profess to have received episcopal orders. Let us state the origin of this body. In the year 1722, Count Zinzendorf, a Polish nobleman, formed an establishment on his estate of a number of individuals, of different religious persuasions, at a place called Herrnhut. Among these were some emigrants from Bohemia and *Moravia*, who, having been brought up in the Church of Rome, had seen reason to abandon its tenets. The settlements increased by the accession of individuals from different quarters; and in 1727, it consisted of about three hundred persons, one half of whom are stated to have been Bohemian or Moravian emigrants.

Up to the year 1735, they had *no clergy of their own*, and availed themselves of the ministrations of the Lutheran pastor of the parish, at whose hands they received the holy sacrament; and great efforts were made on the part of Count Zinzendorf, who was himself a Lutheran, and by other Lutheran members of the community, to bring the establishment into entire connexion with the Lutherans. This, however, was overruled, and the desire to be "independent" led them first to institute among themselves a sort of lay or congregational orders; and then to apply to Dr. Jablonsky, with the concurrence of Sitkovius, to give them, as they say, episcopal orders, for which purpose they selected David Nitschmann, who is said to have been consecrated bishop by Jablonsky, in the month of March, 1735; and from these two, the episcopal succession is declared to have been preserved up to the present time, when there are stated to be thirteen bishops,—six in Germany, two in England, one in Ireland, one in Asia, and three in America. Such is the account furnished by their historians, Regenvolsch, (History of the Sclavonic Churches, 1652;) the Acta Fratrum Unitatis, 1749; Crantz (History of the Brethren;) Holmes (History of the Brethren, 1830;) and Bost (History of the Brethren, 1834.)

Into the accuracy of these facts it is necessary for us to inquire: and before we can be reasonably called upon to acknowledge the genuine episcopacy of the Moravians, Herrnhuters, or United Brethren, (by all which names they are known,) it is clearly necessary that we should have reasonable ground for believing,—

1st. That the Waldenses, from whom it is said that the original Taborites, or United Brethren, received episcopal consecration, were themselves really possessed of Episcopacy.

2d. That the individual Stephen, a member of the Waldensian community, to whom the Taborites are said to have applied for this purpose, was himself a bishop.

3d. That the Taborites, or United Brethren, did really seek and receive from him, episcopal consecration.

4th. That supposing them to have received episcopal consecration at the time stated, they were careful to preserve it, so that Dr. Jablonsky should be regarded by others, and not by himself only, as a real bishop.

5th. That the Herrnhuters did actually apply for and receive episcopal consecration from him.

6th. That, supposing them to have done so, they have since been careful to preserve it amongst them.

It will be clear, upon consideration, that a failure in reasonable proof on any of these points, must be fatal to the reasonableness of their claim upon us for recognition: unfortunately, it will be found that on all these points, save one, this failure exists.

For I. There is no point of ecclesiastical history involved in such extreme doubt and difficulty, as whether the ancient Waldenses were or were not possessed of genuine episcopacy. On the one hand, we have the accusations of the other Christians who surrounded them, charging them with being without valid orders, and allowing laymen to administer the Eucharist. (See Alan and Pylicdorf, cited by Bossuet, iii. 455, 457.) And the opinion of Peter Waldo, an eminent member of their community, to the effect that "the orders of the presbytery were one of the marks of the beast of the apocalypse." (See Leger's History, i. 156.) On the other hand, we have the account of Reinerius, "that they had always amongst them some chief pastor, endowed with the authority of a bishop, with two coadjutors, one of whom he called his eldest son, the other his younger; and that besides these, he had a third, who assisted him in the quality of deacon." And "that the bishop ordained other pastors by imposition of hands." But their historian Leger, who cites this testimony of Reinerius, declares the whole account to be a mere fiction, and that all their histories, chronicles, and works, declare plainly that the thing was altogether different. (Leger, i. 199) But then it is to be considered, that when Leger wrote his history, they were certainly Presbyterians,—for in 1630, all their pastors, except two, had been swept off by the plague; and they received supplies of ministers from the Presbyterian Calvinists of France and Switzerland.

II. The episcopal character of the individual Stephen, in Austria, is open to grave objection: as the earliest histories of the Taborites, Moravians, or Brethren, which I have yet met with, make no mention of him as such. These histories I find in a collection published by Louis Camerarius, in the year 1605: one written by his father, Joachim, about 1575; the other by the seniors and ministers of the Church of the Brethren, in the year 1572. In neither of these histories is the name of Stephen mentioned. The first account that I have met with of the episcopal character of the heads of the Waldenses in Austria, is in the History of the Sclavonic Churches, by Regenvolsch, of the date of 1652; for which he refers to an account of the United Brethren, published in 1609

III. That there was a communication made between the Taborites, or United Brethren, of Moravia, and the Waldenses; and a mission from the former to the latter, in 1467, is stated by all the historians. But that the mission was for the purpose of obtaining consecration, the earlier historians have not a word. The account of the matter published by the seniors and ministers of the Brethren themselves, in 1572, represents the mission to have been for the sole purpose of inquiring into the doctrines of the Waldenses; whose conduct, upon examination, they considered so scandalous, that they could not, with a safe conscience, join with them. As the book is scarce, the reader may be interested in having the account.

"About the commencement of our Churches, (1467,) there were some Churches of the Waldenses, in the countries near to Bohemia, especially in Austria, and in Marchia; but as these, being oppressed by papal tyranny, had no public assemblies, nor any of their writings were extant, they were altogether unknown to our people. Therefore, when they made themselves known to ours, and inquiries were made of us by others concerning them, it came to pass, that at the time aforesaid, legates were sent by us to the Waldenses, who might take knowledge of their doctrine, what it was. [Of this, he says, he could give no clear account, and adds:] But this we can show, that they never united to our Churches, nor our people ever wished to join them; and this on two accounts, as our annals testify: first, our people were offended with the Waldenses, because they were unwilling that any public testimonies of their doctrine and faith should exist, and thus seemed to hide the truth, and to place their light under a bushel: secondly, because, for the sake of peace and tranquillity, they made use of the popish mass, which, at the same time, they knew and professed to consider to be idolatrous; and thus acting in collusion with the Papists, were a scandal to others. On these two accounts, not only did our people never join themselves to them, but always considered that they could not do so with a safe conscience."

Joachim Camerarius' account, in 1575, is as follows:

"It was the year of Christ, 1467, when the Brethren first began to have, from among their own company, persons to exercise doctrine and defend discipline, who at first were three, chosen by lot, by whom the rest, as need might be, should be ordained. About that time they heard that there was a certain congregation of ancient Waldenses in the places near to Austria, presided over by learned and pious men, and in which the evangelical discipline flourished, and the dignity and authority of the priesthood were preserved. Thither two of the Brethren are sent, to acquaint their two seniors and their congregation with the cause and beginning of their separation from the Papal Church, and the manner of their administration, stating faithfully all things that had happened; and requiring on all points the sentence and judgment of the Waldenses. A few of these were then in Bohemia, skulking through fear of their adversaries, with which they were excessively agitated. To them came the emissaries of the Brethren, and laid before them their affairs and accounts: all things were approved of by them, who professed singular joy at the knowledge of the piety and religion of the Brethren, and affirmed that the things that were done by them were agreeable to the institution and administration of Christ and the Apostles, and right in themselves: to which they added an exhortation to them, strenuously to pursue the way of the truth of heavenly doctrine, and of discipline agreeable thereto, which they had entered. And they laid their hands on them, blessing them after the manner of the apostles, for the sake of confirming their minds, and in token of fellowship and agreement."

To this he adds the account of a second mission from the Brethren to the Waldenses, to propose an union between them, on condition of the Waldenses amending the two points of objection mentioned in the first extract, and some others: a proposal which fell to the ground, through the timidity of the Waldenses. Now here we certainly have an account of imposition of hands by the Waldenses upon the two deputies of the Brethren; but the cause distinctly stated to be in token of fellowship and agreement, and for the confirming their minds: of any idea of consecration not a whisper.

Regenvolsch, in his account, for which he refers to an earlier one, of the date of 1609, says, that the election of three pastors from among the Brethren was done by the advice of the Waldenses who were settled in Austria with two of their bishops: and after describing the progress of election by lot, he goes on to observe:

"But these three were not as yet ordained and confirmed to the ministry in that synod: only their election took place. *They knew, indeed, that nothing was wanting to their inauguration as ministers:* that according to the institution of Christ, and the example of the apostles, they could be lawfully ordained and initiated in the sacred things by other presbyters or pastors of the Church, whom the sacred Scripture does not distinguish from bishops, but speaks of them all by the same name. *They found that the superiority of the bishops*, and assigning to them alone the power of ordaining other ministers of the word, *was not of old introduced by divine right or command, or apostolic authority, and the law of necessity, that it could not otherwise be; but by human institution and appointment of ecclesiastical polity, arising from certain occasions.*" (In proof of which, and to show that this was done after the time of the apostles, he misquotes Jerome, who expressly says it was done in the time spoken of by St. Paul, in his 1st Epistle to the Corinthians: and then adds,) "Nevertheless, to meet in every way the calumnies of their adversaries, especially at the commencement of that reformation, they thought it right, that, as far as possible, they should observe the same themselves. And whereas the aforesaid Waldenses affirmed that they had lawful bishops, and a lawful and uninterrupted succession from the apostles; they, in a solemn rite, created bishops of three of the ministers of the Brethren, who had been already elsewhere ordained; and conferred on them the power of ordination."

He specifies the three to be, two Romish priests, and one Waldensian priest, who had come over to them.

It is speaking mildly, to affirm that these incongruous accounts present very great difficulty in arriving at the truth of the story.

IV. We come to inquire into the grounds for believing that the episcopacy, thus alleged to have been obtained by the United Brethren, in 1467, was carefully preserved among them, so that Jablonsky, the last of their chiefs, from whom the Herrnhuters are stated to have received episcopacy in 1735, should be regarded as a genuine bishop.

Here, first, we are met with this difficulty, namely, that Regenvolsch, in the very next sentence to that last quoted from him, goes on to say, that the three individuals, affirmed by him to have been consecrated bishops, rejected that title, on account of the abuse of it among their adversaries; and for the sake of avoiding hatred and envy: and chose rather to be called seniors, which, he says, continued to his time: it being hard to conceive that men should have been careful to preserve that, the name of which they shrank from owning.

Secondly, we are informed by all their historians, that in the year 1570, so entire an union was found between the United Brethren, the Calvinists, and the Lutherans, in Poland, that they formed but one Church; and adopted from the Calvinists the idea of having a lay elder, associated with a clerical elder, in every district. It is from and through this, the Polish community united and amalgamated with the Presbyterian Calvinists and Lutherans, so as to be one body with them, that we are required to believe that Jablonsky and Sitkovius received genuine episcopacy.

But what places the matter apparently beyond all doubt, is the account which is given in Camerarius' book, (in the whole of which not a whisper of their episcopacy is to be found,) of the different orders of clergy among the Brethren; which is as follows:

"The clergy at this day among the Brethren is divided into *three* degrees: Acolyths, Deacons, and Ministers: . . .

"(1.) The name of Acolyth is given to those who, after they have applied their minds to sacred things, learn the first rudiments of theology, as the Catechism, remarkable texts of Scripture, holy Songs, &c. Their office is constantly to wait upon and serve the ministers, that they may be not only spectators of their life and manners, but witnesses thereof to the people. If any of them make laudable progress, it is sometimes allowed to them to have prayers with the people, to baptize, and administer the like things.

"(2.) The Deacons discharge nearly all the offices of the ministers, excepting the administration of the first part of the Eucharist. They have prayers with the people; they confirm marriages, &c.

"And out of these, the ministers are created, after the following manner:

"(3.) As often as the seniors please, and necessity requires, that the number of ministers should be increased, in the first place the seniors or presidents visit carefully all the Churches committed to their charge, and make diligent inquiry into the life, manners, and doctrine of those who are reported by the pastors or by the people to be fittest for this ordination. If the honesty of their life agrees with the purity of their doctrine, they are commended. If otherwise, and any obstacle presents itself, they are put off for a time. Some weeks after the visitation, a synod is convened, at which, as well all the pastors as the deacons, and especially those to be inaugurated, are compelled to appear. . . . . On the second day the seniors make a list of the candidates, and give it to the whole college of ministers for their judgment, to approve or reject, as they may see fit. When their opinions have been collected, and a mark affixed to those who, from whatever cause, are counted unworthy, the seniors call the candidates to them in order; make examination of their religious opinions; give them advice concerning the importance and dignity of the ministry, &c. The next day they go to Church, and prayers and sermon being ended, the candidates are called over by the president, and made to stand forth in the midst, and answer publicly to the questions proposed to them; which being done, they are commended to God by the prayers of the congregation, and the chief president confirms them by imposition of hands. The whole affair is ended by the communion."

In like manner, Regenvolsch, p. 63, classes all their clergy under *three* heads, Acolyths, Deacons, and Ministers.

Thus far, clearly, we have only *three* orders of the clergy, and only *one* of these competent to celebrate the Eucharist: the other two, Deacons and Acolyths, being inferior to this.—Hence the reasonable inference is, that the seniors or superintendents were only *primi inter pares*, advanced in dignity, but not in degree or order, above the pastors or ministers. Nor does the account furnished by the memorabilia of John Lasitius concerning the discipline of the Churches of the Brethren, written about 1580, and republished by Comenius in 1660, lead us, upon consideration, to any other conclusion: though at first he would seem to speak of five or six orders. The following extracts contain the chief of his information upon this subject.

CHAPTER III.

Of the degrees and order of the Ministers in the Church of the Brethren, and of the Offices of Bishops.

The Brethren have in their congregation, Presbyters, who in Latin are seniors, and ministers, deacons, acolyths inferior to these in degree. 2. All these are clergy, i. e., persons dedicated and consecrated to the ministry of the Church. 10. The name of bishops is known from the apostolic writings, taken from the Greek overseeing, which is their office, to oversee and take cognizance of the life, faith, and morals of the flock committed to them by Christ. 11. Which thing ours do, although they are very seldom so called, choosing rather to be, than to be called [bishops.]—12. Their more common appellation is that of seniors; he who is a pastor, the same is also a minister. A deacon is somewhat less than this. An acolyth is a companion of the seniors, and a witness of their life. 13. The care of the whole Church is not entrusted to one: but to four bishops united, who are as one. 29. When any senior dies, it is the office of the bishop to ordain another, but according to the suffrage of the pastors assembled in synod. 31. It is his office likewise to choose fit persons into the number of acolyths, deacons, and ministers.

CHAPTER IV.

The method observed in electing and ordaining conseniors, is the same as is used in respect of bishops.

CHAPTER XIV.

13. It may be desirable to relate what are the degrees, and what the means for attaining the chief ministry among the Brethren. 14. First, one of the seniors makes an address to the *acolyths*; then the youths who have been recommended to the seniors by the ministers are called in order, and bound by the bishop under their hand, *stipulata manu:* by certain questions relating to future disciplines, they learn the duties assigned to them, and are reckoned among the number of the acolyths. 15. Then another address is made concerning the degree and office of *deacons*; which being ended, those of the acolyths who are found fit for the purpose, are called forth in the midst, are bound to it by certain promises, are confirmed by prayers to God, and are taught what they ought to do. 16. Then follows an address of the bishop to *the ministers*, the deacons being present part of the time, the rest to the ministers alone.

CHAPTER XV.

The manner of ordaining Ministers, and Conseniors, and Seniors.

The inauguration of *ministers* (superior to deacons, for theB rethren distinguish the offices) is performed in this manner. The deacons whose testimonials and life and qualifications are approved of by the ministers and conseniors, are brought to a public assembly, and after prayers and sermon, and questions made and answered, the bishop ordains, consecrates, and dedicates them to God, after the ancient rite of the Church, they kneeling before him, and he (with two or three others of the seniors) laying hands upon them. The election of *seniors* is as follows. In an assembly the need of increasing the number is stated,—then every minister states whom he thinks fit for the offices, and declares the same in writing to the seniors. These approving of those who have the greater number of votes, write down the names of the chosen: and consecrate them by the bishop *in almost the* same order as the ministers. (Eodem ferme quo et ministros ordine per episcopum consecrant.)

Nor is the creation of *bishops* themselves different from these. They, who of the seniors or *conseniors* are chosen in a like manner by all the ministers and seniors, and called into the presence of the Church; promise that they will be faithful in all things; and then all in turn promise to obey them.

Here we have acolyths, deacons, ministers, conseniors, seniors, and bishops; and at first sight apparently separate ordinations for them all. But as it appears from chapter IV., that the appointment of consenior is after the *same* method as that of senior, and as it appears from chapter XV., that the appointment of senior is after the *same* manner as that of minister, and that of bishop *not otherwise*; it seems, at least, reasonable to conclude, that the terms minister, consenior, senior and bishop, did but express different offices of one order, as among us the offices of vicar, rector, rural-dean and archdeacon, (to say nothing of prebendary, canon and cathedral-dean,) are all held by clergy of one order, even presbyters. There seems little reason to think that their superintendents differed in any material respect from the superintendents or seniors of the Lutherans, which office the Calvinists in Poland had likewise. Indeed, their historian Crantz distinctly informs us that it was only in their intercourse with Protestant Episcopal Churches that they made use of the Episcopal title. Crantz, p. 54. And whether we suppose or not, that the story of the Waldensian consecration and of their having genuine Episcopacy, (on which their earliest accounts extant are silent,) was invented for the sake of influencing Episcopal communication or not, yet none can shut their eyes to the extreme difficulty which their confused, and apparently contradictory accounts, place in the way of our acknowledgment of their claim.

Certain it is, that so little was their Episcopal character known or regarded on the continent, that when in 1695, the learned Grabe was about to go over from the Lutherans to the Papists, simply from a desire of obtaining valid ordination, his friend Spener dissuaded him, and showed him where he might obtain it without Papal corruptions, directing him, not to the seniors or superintendents of the Brethren, though near at hand, but to England. And yet Grabe was an intimate friend of Jablonsky, the last superintendent or senior of the United Brethren; and who undoubtedly believed that he possessed the genuine Episcopal character, and set great store by it. So in 1711, we find Jablonsky himself mentioning the fact, that several candidates for the ministry had gone over to England (for that very account, namely, to receive valid ordination, without popery; a work of supererogation if Jablonsky's Episcopal character had been known and allowed: and again, there was at that time an active correspondence between the courts of Berlin and St. James, with a view to obtaining Episcopal consecrations for Prussia; but what need of such a correspondence, if the Episcopacy of Jablonsky, who was the king of Prussia's own chaplain, had been acknowledged?

V. There appears no reason to question the alleged fact, that in 1735 the Herrnhuters did present David Nitschmann to Dr. Jablonsky, to be consecrated or ordained by him a senior and president of their community; and that Jablonsky did perform some such office upon him.

VI. As to whether they have been careful, since, to preserve and hand down that Episcopacy which they are stated then to have received, is not so clear. In the first place, none of their writers exhibit any succession of consecrations beyond a few at the first: secondly, they are so lax in their way of speaking, as to call a man consecrated by another, if he merely signs his letters of orders. (Compare their folio volume, p. 115, with Holmes' history, I, 226, 241.) 3. They openly declare in their Exposition of Christian Doctrine, (p. 429,) that they consider Episcopacy to be a departure from primitive simplicity. 4. In point of practice they acknowledge the equal validity of Presbyterian or Congregational ordination with Episcopalian. "Hence, when a minister joins their Church who has previously received ordination in any other Church, he is allowed to exercise the functions of the ministry, without being re-ordained by their bishops." Holmes' Hist. I, p. 228.

Still they profess now to have among themselves three orders, bishops, presbyters, and deacons: their form of ordination is as follows.

ORDINATIONS.

The service being opened by the singing of the hymn, "Come, Holy Ghost; Come, Lord our God," &c., *or some other suitable verses, the bishop addresses the congregation in an appropriate discourse, ending with a charge to the candidate for ordination, after which he offers up a prayer, imploring the blessing of God upon the solemn transaction, and commending the candidate to his grace, that he may be endowed with power, and unction, and the influences of the Holy Ghost, for preaching the word of God, administering the holy sacraments, and for doing all those things, which shall be committed unto him, for the promotion of the spiritual edification of the Church. The bishop then proceeds to ordain the candidate with imposition of hands, pronouncing the following or similar words:*

I ordain (*consecrate*) thee, N. N., to be a Deacon (Presbyter) (Bishop) of the Church of the United Brethren, in the name of the Father, and of the Son, and of the Holy Ghost: The Lord bless thee, and keep thee; The Lord make his face to shine upon thee, and be gracious unto thee; The Lord lift up the light of his countenance upon thee, and give thee peace: In the Name of Jesus. Amen.

The bishop having returned to his place, kneels down with the whole congregation, all worshipping in silent devotion; while one of the following doxologies is sung by the choir, the congregation joining in the Amen. Hallelujah.

The service is concluded with a short hymn; and the bishop pronouncing the New Testament blessing.

(N. B. *At the consecration of bishops, three, or at least two, bishops are required to assist.*)

Such are the difficulties which lie in the way of the recognition of their claim; the first four (apparently) insuperable.

1. It seems impossible to establish upon reasonable certainty the Episcopalian character of the Waldenses.

2. No reasonable ground is offered for believing that the wandering party of that denomination in Austria had bishops among them—no writer being alleged as affirming it till one hundred and forty years after their utter extinction.

3. There is every reason to disbelieve the account of the United Brethren having sought consecration from the Waldenses as alleged in 1467: How can one believe that men who counted those Waldenses a scandal to the Christian name for their (as they thought) base compliances with Papal corruptions: and who themselves accounted Episcopacy to be a corruption of scriptural and apostolic and primitive custom—and accounted Presbyterian ordination agreeable to all these tests: should themselves have sought at the hands of these Waldenses a participation in such corruption; and that after having thus, through deference to the Papists, laid the foundation of their community in corruption, they should, out of regard to the same Papists, immediately have hidden their acquisition, and forborne to claim the Episcopal character, which they had compromised so much principle to obtain: these men being the Taborites, the most open and reckless of all the adversaries which the corruptions of Rome have ever stirred up against her,—or how account for the utter silence of their earlier historians upon the subject? I do not say the thing is impossible, but that in all points it is so contrary to probability, as to be void of all reasonable claim upon our credence.

4. It is, if possible, still more difficult to believe, that a community of Christians, of whose Episcopacy, from the time of their first institution for one hundred and forty years, no whisper, as far as appears, had reached the world; who during that time had formed one body, having mutual communion, and common seniors, with other religious communities known to be Presbyterians, could have had, or retained, true Episcopacy. So that there seems no other conclusion at which to arrive, than that the claim of the Herrnhuters, Moravians, or United Brethren, to have their Episcopacy recognized by us as genuine, is destitute of any reasonable foundation.

But, it will be said, what do you make of the recognition of their Episcopal character, which they have at different times obtained from some of the English Prelates? One can only say, that unless those Prelates had other documents which we have not, which there appears no reason to believe, we are as competent judges of the facts as they were. Possibly they knew only the accounts of Regenvolsch and Comenius, and had not noted the totally different accounts to be found in the earlier histories and documents collected and published by Camerarius. As to the recognition obtained of Archbishop Potter and the British Parliament, in the middle of the last century, through the exertions of Zinzendorf, the leader of their body; it was obtained on the strength of a collection of papers, most of which, and a list of them all, we have now in print, in the well-known folio volume: than which, according to the accounts of those who carefully examined into the matter, a grosser mass of imposition was never palmed upon the public. The following extract from Rimius' "Animadversions on sundry flagrant untruths advanced by Mr. Zinzendorf," p. 15, bears upon the point before us:

"A world of arguments and facts having been brought against Mr. Zinzendorf by several authors, to prove from history, from the nature of the thing itself, and from his own and his people's printed confession, that the pretended Episcopal succession he boasts of is a mere phantom, or *ens rationis*; instead of refuting these arguments and facts, we find the following remarkable answer, contrived between him and Mr. Spangenberg.

Mr. Spangenberg's Query.

'How is it with the Episcopal succession? Some adversaries say, that it is only an invention of the Brethren.'

Mr. Zinzendorf's answer hereupon.

'This invention, the old Bohemian, Moravian, Polonian and English Bishops should be charged with, and not us. For we were not then present; *relata referimus.*'"

In Rimius's "Supplement to the Candid Narrative of the Rise and Progress of the Herrnhuters," (p. xxxi.) we have the following note on the same point:

"Notwithstanding Mr. Zinzendorf has had the assurance, by his deputies, to make an honorable parliament believe, that there is a Moravian Brethren Church subsisting at Lissa in Poland, it is *notorious that it is a Presbyterian one*, and that those Moravians and Bohemians who escaped the cruelties of the war in 1620, and the following years, incorporated in it. Moreover, a *Polish* nobleman, a Protestant residing in London, whose father in a manner has protected these Calvinists, reports of them, 'that all their ministers are on an equal footing; that the oldest of them, without having respect to the importance of his cure, is always chosen a senior or elder, for the sake of performing ordination; that he is nothing else but *primus inter pares*, having not the least jurisdiction or authority over the other clergy; and that he never heard there a minister presume to give himself out for a bishop, which beside was inconsistent with the Polish constitution.' But what need have I of foreign testimony, as Mr. Zinzendorf, in the above act of acceptation of the high office conferred on him, speaking of these Presbyterians in Poland, himself tells his brethren that they are Calvinists, and that the *title of senior* (which the oldest of their ministers bears) *neither implies, nor can imply, nor is that of bishop?* Creutzreich, p. 223. It is to be observed, that this passage likewise has been left out by him in the abstract of the act of acceptation laid before the Parliament."

Jablonsky and Sitkovius, from whom Zinzendorf claimed to have received consecration, from the former by imposition of hands, from the latter by signing his letters of orders, were seniors of this Polish community. Concerning their claims generally, the conclusion to which one of our bishops, after a careful examination and attempt at verification of their documents, arrived, was this, that "*the settlement of the Moravians in these kingdoms, seems to have been surreptitiously obtained.*" See Bishop Lavington's "Moravians compared and detected," preface, p. xiv.: and no wonder: when the University of Tubingen, a testimonial from whom, dated 1733, appears in the folio volume, p. 22, among those presented to Parliament, in answer to Bishop Lavington's inquiries, returned him a letter explaining that the testimonial of 1733 had been obtained under false impressions, and that a very contrary act had subsequently been taken by the University, of which Zinzendorf had said nothing. They conclude as follows:

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* Such, at least, is the account given by the later Moravian historians, Crantz, pp. 14, 15, and Holmes, vol. 1, p. 11. But Regenvolsch (an early writer) states that Methodius made use of the Latin tongue in the public services; and that the people persuaded him to procure from Pope Nicholas permission to have it in their own language: in which, as well as in Greek, Methodius is stated to have been well skilled. See Regenvolsch's History of the Sclavonic Churches, pp. 7, 8. From this it should seem, that the Bohemian Church was from the beginning subject to the papal jurisdiction.

"We cannot in any wise believe that the illustrious Parliament of England hath by its act received into the bosom of the English Church, the Zinzendorfians, but to have solely indulged it a civil toleration like that of the Quakers. May God Almighty preserve the English Church, that most noble body of the Protestant Church, against this cancer, which spreads by little and little." Dated at Tubingen, 1755.

Among other testimonials, Zinzendorf had produced one from the Dean and Faculty of Divines at Copenhagen: in Rimius's Collection we have the following from that body:

"We have been informed that Count Zinzendorf boasts in Germany that he has been examined in the month of May, 1735, by the theological faculty at Copenhagen, and has obtained testimonials of orthodoxy; and we are asked whether these things are so or not? Wherefore, *as such testimonials have never been given, nor any examination set on foot, nor we to our knowledge have ever been petitioned that the same might be undertaken*, and whereas Count Stolberg has desired that we might attest this in a public and legal manner; we have thought it to be our duty in no manner to dissimulate, but rather on the faith of a public certificate to own the truth. Copenhagen, April 8, 1747." Thus much may suffice to show the degree of credit that was really due to the allegations of these men at that time; and by consequence the little value to be set upon a recognition obtained by such means.

There is no need to say more upon the subject; all that the writer purposed was to inquire into the facts of the case; and to lay the result of his inquiries before the world. This he has now done. Different persons will perhaps arrive at different conclusions. But he does not see how it can be deemed otherwise than reasonable to consider, that the claims of the Moravians, Herrnhuters, or United Brethren, are not so supported, as to entitle them to recognition by the Catholic Church.

COMMUNICATIONS.

For the Churchman.

CALVINISM AND ITS "POINTS."

(*Concluded.*)

SECTION IV.

On the tenet of the Schools respecting Merit de Congruo, and that of the Lutherans in opposition to it.

In allusion to the general question concerning Free Will and Works before Justification, (the articles X. and XIII. upon this subject embracing but one object,) the Church asserts that man is incapable of turning and preparing himself to true faith and invocation by his own unassisted efforts of performing acceptable works, without preventing and co-operating grace; that such as precede justification are neither pleasing to the Almighty, nor meritorious of his favors, by what the school divines termed Congruity; and that not being done as God has willed and commanded them to be done, they are to be considered as participating of the nature of sin. But what these works before justification properly are; what is meant by the expression congruity, and even the appellation sinful, by which they are marked, modern controversy cannot tell us. Predestination, in later times, has been made, most erroneously, a nucleus around which to collect every argument, and almost every expression. But a deduction *de origine*, will show the bearings of our Articles to be quite different.

We must here remind the reader of the reason why we have stated the Lutheran opinions on the subject before us, in opposition to the scholastic, viz., the evident propriety of consulting the writings of the Lutherans, when investigating the tendency of opinions, and the force of expressions, plainly derived from Lutheran sources.

The disciples of Lombard universally held, that neither before nor after the fall, was man in himself capable of meriting heaven. He could resist evil, but not advance good to perfection; could in some sense, live well by living free from sin; but could not, without divine aid, so live as to deserve everlasting life. For such a purpose they asserted that grace was necessary. In this opinion, if we leave out all idea of human merit, and confine our view to the state of man *before* the fall, we recognise the sentiments of Bishop Bull, so ably vindicated by that angelic Doctor. It was in the loss of grace, and not in any depravity of his mind, that the scholastics supposed, the principal evil derivable from man's lapse to consist; a loss, however, which by a due exertion of his *innate* abilities, they deemed to be retrievable. Hence sprung the offensive doctrine of human sufficiency. According then to the system under consideration, the favor of God in this life, and his beatific presence in the life to come, are both attainable by personal merit—the former by *congruous*, as it was termed, the latter by condign; the one without, the other with the assistance of grace. It is true, said the schools, that the blessing of eternal felicity is beyond our reach, yet is the only requisite which we want to secure that blessing, within it; altho' we cannot merit heaven itself, without works of condignity, (of grace,) yet can we merit the means of obtaining it, by works of congruity, (of natural strength.) Considering, therefore, the latter as introductory to the former *necessarily*, they stated, that we may so prepare ourselves for grace, as to become entitled to it congruously, not as to a debt which in strict justice God is bound to pay, but as to a grant which it is congruous in him to give, and which it would be incongruous with his attributes to withhold. We might expect from this view, that poor human nature in the hands of these sophists, would be most brilliantly colored. According to them we are endowed with an innate propensity to good, which vice itself can never obliterate, and are able, not only to reverence and adore the Supreme Being, but to love him above all other objects. For if, they argued, in so great a degree he can esteem the inferior, (as woman or wealth,) how much more can man devote himself to the superior good—how much more idolize the Creator than the creature. "Bella consequentia," exclaims Luther, "et digna Franciscano Monacho." With such notions of human ability, and forgetful of the Christian propitiation for sin, the schoolmen maintained the native integrity of the will of man; his absolute freedom in his fallen state, by which, through congruous deeds, he merits that reward by condignity, which without any defect of virtue, but merely by the appointed order of things, he cannot merit by congruity. In their practical application of merit *de congruo*, the partisans of the Church of Rome held, that though any one continues polluted by mortal crime, yet if he performs any external act of devotion with only a good natural intention before his life is reformed, or his heart converted, he merits congruously, as they phrase it, "ex opere operato." Hence farther arose the doctrine of Works of Supererogation.

On the other side, the Lutherans contended, that if man be capable of pleasing God by his own works, without divine assistance, (congruous works,) where is the necessity and what is the utility of that assistance? They argued, that were it possible for the moral virtues of the mind, by their own efficiency, to render our persons acceptable to God, and obtain lost favor, no need would exist of any other satisfaction for sin, and thus the whole scheme of Gospel redemption would have been fruitless, and Christ have died in vain.

We have already remarked, that on the side of the schools, unassisted man was thought incapable of performing an action remunerably good, or, as it was termed, *condignly* meritorious, even before his fall—and that consequently in his fallen state, all to which he was conceived competent by his native strength, was not to sin. Had Luther in drawing up his thesis against the tenet of congruous works, stated them to be thus good in a scholastical sense, he would have allowed more than his opponents themselves. Had he described them as not sinful, he would have precisely maintained the scholastic position, and might consequently have spared his labor; at the same time that he would have tacitly acknowledged them to possess every natural perfection of virtue and holiness. Under what denomination then could he class them, except under that of sinful? It should be recollected that the precise object of this controversy was not to ascertain what man is entitled to, or what he is capable of effecting *with*, the aids of Christianity; but what his claims and abilities are *without* them. In this point of view the schools had always considered it. Hence, when the Lutherans argued that our nature and actions are alike sinful, they contemplated both as estimated *out of Christianity, extra gratiam et Christum*, says Luther. But while they pointed out the insufficiency of fallen man to perform, without Christianity, a service acceptable to Almighty God, they withheld not from him a freedom of will, (or rather a natural competency,) in the external discharge of every moral obligation. When therefore, they denied the liberty of the will, they meant to deny that it possesses the power of obtaining, independently of Christianity, the remission of sins and eternal life. It is not our purpose to state at large the varying opinions of the Lutherans upon the abstract question of the Free Will. It is sufficient to remark, that the Lutherans at every period maintained the resistibility, or vincibility of grace, and a co-operation of the mind with it, after a previous conversion of heart, in the production of holiness; and that when their creed began to be settled, at the time of the composition of the English Articles, they admitted likewise a co-operation during the act of conversion itself.

SECTION V.

The Articles "of Free Will," and "of Works before Justification," explained in connection with the preceding controversy.

We now proceed to consider the sentiments of the English Reformers on the subject treated of in the last section. Among the English Articles there are two which evidently relate to the question before us, the tenth and the thirteenth. Both take but one, and that the same obvious direction, alike asserting our incompetency to please God and obtain his favor by our own merits, in contempt of those to which the eye of faith should be alone directed. Their object is to oppose the presumptuous doctrine of congruous merit. "Of ourselves, and by ourselves," says the popular homily, "we have no goodness, help or salvation; but all comes to us only through the great mercy of God by Christ."

The article which we propose first to consider, is that upon Free Will. It consists of two separate clauses; the former was added in the reign of Elizabeth, and taken almost verbatim from the Lutheran Wirtemberg Confession; the latter contained the whole of the article as it originally existed, which was principally copied from a passage in the writings of St. Austin. The second part of our 10th article runs thus in the Latin—"Absque gratia Dei (quæ per Christum est) *nos præveniente ut velimus et cooperante dum volumus, ad pietatis opera facienda* quæ Deo grata sunt et accepta, *nihil valemus*." The passage of St. Austin, which the Reformers kept in view, was the following: "*Sine illo vel operante ut velimus, vel co-operante cum volumus, ad bona pietatis opera nihil valemus.*" The additions, "quæ per Christum est," and "quæ Deo," &c., were made to narrow the question, and assert the single point of human inefficiency to merit congruously. Contemplating then the subject of Free Will, *only* as it is allied to the tenet of congruous merit, with not the remotest allusion to subsequent controversies, (as the Calvinistical,) the article states "the condition of man after the fall of Adam to be such, that he cannot turn and prepare himself by his natural strength and good works, to faith and calling upon God." That the object of this paragraph is that alluded to, (i. e., against congruous merit only,) the very expressions "to turn and prepare himself by his natural strength and good works," distinctly prove; expressions borrowed from scholastic phraseology, and appropriated to the controversy under consideration. The scope of the concluding clause seems precisely similar to that of the one just cited. It affirms, "that we cannot do good works pleasant and acceptable to God, without his grace by Christ preventing us and co-operating with us." The scholastical terms, "works pleasant and acceptable to God," inserted, as we have seen, in the extract from St. Austin by the Reformers, sufficiently indicate the tendency of this clause. With respect to the argument itself, its object is to prove that by the exertion of our natural powers we cannot please God congruously, but that for this purpose the assistance of grace is requisite; not of that grace which we can merit of ourselves, but which Christ has merited for us—"gratia, quæ per Christum est,"—(expressions also not used by St. Austin.)

Some would interpret the word "prevent," as if it meant not simply to *go before* the act of the will, but to impede the liberty of its action; and, unmindful of what follows, have contended for the idea of such an inoperation as entirely excludes all personal agency. But our Bible sufficiently indicates the use of this word in past time—"We which are alive and remain unto the coming of the Lord, shall not *prevent* (i. e., *go before*) them that are asleep, but shall be caught up together with them in the clouds," 1. Thess. iv. 15. When, however, any doubt arises with regard to either the meaning or the construction of an article, the Latin, as the original, and not the English copy, ought always to be consulted. If then we refer to the Latin, which we have already quoted, the force of the expression "preventing," becomes apparent at once. But another circumstance is worthy of notice. By comparing the article with the language of St. Austin, we perceive that instead of the term *operans*, which that Father adopted, our Reformers substituted *præveniens*, a term studiously selected to point out *the period*, and not the mode of divine assistance—and when combined with the remainder of the article, to point out that grace does not, as the scholastics held, *follow*, but *precede* the acceptable will, and concur with us in producing it. Again: the Augustinian language "co-operante *cum* volumus," was altered by the Reformers, to avoid all ambiguity, into "co-operante *dum* volumus,"—the conjunction *dum* being manifestly chosen for the express purpose of unequivocally asserting a co-operation during the continuance of volition, while the act of the mind is incomplete and still in a state of progression. Thus, in opposition to the creed of their adversaries, while they considered grace as a cause, and not a consequence of the will, they held it not to be the sole, but only a concomitant cause; and anxious in the extreme to express themselves without obscurity on this point, they so corrected the passage upon which this clause was modelled, as to convey their meaning with precision.* Their object in so strenuously maintaining the co-operation of divine aid, at a period previous to the actual volition of good, has been already alluded to; it was simply to oppose the offensive doctrine of congruous merit, as the means of pleasing God, and of obtaining grace without Christianity. Upon this construction, therefore, which seems the most appropriate, it is evident that they considered not the intricate question of Free Will in a general, but only in a particular point of view.

Having considered the article upon "Free Will," we proceed to that upon "Works before Justification," which is manifestly of the same tendency, both being opposed to the position of congruous merit; the former denying the competency of the will, the latter the acceptability of the work. Yet, strange to say, the word justification has been frequently contemplated in the sense in which it is applied by the followers of Calvin. But in the present article, the compilers simply regarded Works before Justification, as those which were more usually denominated works of congruity, adopting perhaps the former term in preference, because it was precisely that which had been recently used in the same sense by the Council of Trent. (Concil. Trident. Decret. de Justificatione, sessio sexta, canon 7.) The article states, that "works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God; forasmuch as they spring not of faith in Jesus Christ, neither (as the school authors say) do they deserve grace of congruity; yea, rather, for that they are not done as God has willed and commanded them to be done, we doubt not but they have the nature of sin." In opposition to the Papistical conceits of the day, the English Church contended that those works are by no means pleasing to God, which spring not from the faith of Christ, "ex fide Jesu Christi;" "on account of whose merits alone," as Cranmer expressed himself upon the same subject, "we being sorry that we cannot do all things more exquisitely and duly, our works shall be accepted and taken as most exquisite, pure and perfect." Strype's Memorials. App. p. 60. To point out the true cause why congruous works are inefficient, the article adds, "forasmuch as they are not done as God has willed and commanded them to be done," because they are in themselves imperfect, "we doubt not but they have the nature of sin." We might show at length from the Homilies, that we are thus taught to consider our best works (when abstracted from Christianity, and contemplated in themselves) as having "*the nature of sin*," because they are *imperfect*, and as requiring to have their imperfection supplied by the perfection of Christ, in order to become "pleasant to God," and capable of "standing before his righteous judgment seat." The article never intended by the appellation "*sinful*," to erase a moral action from the catalogue of virtues, or to consider it as neither commendable nor good—but merely to oppose its exaltation above its appropriate character, and its investiture with the high office of conciliation between man and his offended Creator. Neither did the Lutherans, as we have seen, intend more by this appellation.

SECTION VI.

On the Scholastical doctrine of Justification, the Lutheran, and that of the English Church.

Averting from more modern, and of course irrelevant disquisitions upon this subject, let us consider it as it was originally contested between the Lutherans and the Church of Rome. But it is necessary first to state in what sense the word justification was used by the opposing parties. Upon both sides it was supposed entirely to consist in the remission of sin. The scholastics represented it as an effect produced by the infusion of divine grace into a mind properly disposed; the infallible result of a previous disposition on our part, which never fails of alluring from on high that supernatural quality, which being in itself love, renders the soul beloved. While the Lutherans allowed that justification consists in the remission of sin, they denied that this remission is to be acquired by the merit of the individual. Their opponents maintain that man is justified in the sight of God, in consequence of his own preparation, and on account of his personal qualities. They on the other hand, argued that possessing not merits of his own to plead, he freely received forgiveness through the mercy of God solely on account of the merits of Christ. In order to deserve the restoration of grace, and with it the obliteration of his offences, the schoolmen held that the sinner is bound strictly to survey and detest his former conduct, accurately to enumerate his transgressions and deeply feel them, and to condemn his folly and deplore his fault. So far he can proceed by that operation of the mind which they denominated Attrition, and which being within his natural powers, they regarded as congruous piety meritorious of justification. When he is arrived at this point, attrition ceases and contrition commences. With the infusion of grace thus merited by right of congruity, justification becomes complete. But instead of penitence as a perfect virtue, God, they said, in condescension to human infirmity, has substituted the Sacrament of it, which requires only for the attainment of full remission, a moderate compunction of soul, with confession to the priest and the discharge of such satisfaction as he may enjoin. And still lower to reduce the terms of acceptance, they even argued that it is not absolutely necessary for the penitent to experience an entire conversion of heart, but only not to oppose the impediment of mortal crime, to feel some displeasure at his past conduct, and to express a resolution of amending it in future. Nor by the sacraments alone, but by every good external work, as well as internal disposition, was justifying grace supposed to be merited congruously, and satisfaction for sin to be made condignly. And always were the schoolmen careful to impute the cause of forgiveness, not to the mercy of God in Christ, but to the sole change in the individual, to his "transmutationem a statu injustitiæ, ad statum justitiæ," (Aquinas,) to his possession of a quality which renders him, by personal merit, a worthy object of divine approbation.

Having thus explained the Scholastic doctrine on this subject, we proceed to that which on the other side was opposed to it by the Lutherans.

Upon no one point, perhaps, has the opinion of Luther been more misrepresented than upon this. For, unmindful of that with which *only* it ought to have been contrasted, some have ascribed to it a solifidian tendency of the most unqualified description. It must however be confessed, that the cursory reader of his works is at all times liable to mistake him, in consequence of the defects of his style, which he himself allows. But upon the question before us, it seems indeed impossible accurately to comprehend the position which he maintained, if we examine it in an insulated point of view, unless we connect it with that from which he never intended to separate it, the doctrine of penitence. While the language of the schools was, "Repent, and trust to the efficacy of your contrition for the expiation of your offences,"—*his*, more scriptural, became simply this: "Repent, and trust not for expiation to your own merits of any kind, but solely to those of your Redeemer." In contemplating, therefore, the tenet of the Lutherans, we ought never to consider it as detached from penitence. They represented this important duty as consisting of two essential parts, contrition and faith, the latter as always associated with the former. Hence, in the Apology of their Confession, they repeatedly declared a disavowal of all faith, except such as exists in the contrite heart. (Apolog. De Pœnitentia, p. 40. Ibid. p. 42. De Dilectione, &c., p. 13. Responsio ad Argum., &c., p. 29. De Usu et Numero Sacra., p. 60.) When therefore they urged a justification by faith alone, they meant not to exclude repentance and every good disposition connected with it; but merely to oppose that for which their adversaries principally contended, and which in their conception struck at the very root of Christianity, the obliteration of crime by the merit of the individual instead of the atonement of the Saviour. But although they stated penitence to consist only of the two parts alluded to when they strictly defined it as comprising what the sacrament of it, according to the Church of Rome, was supposed to effect; yet, when they considered it, as a general rule of Christian duty, and a total conversion both of the heart and *life*, they added a third part, actual obedience.

In this point of view, and in this alone, good works, or the outward fruits of an inward renovation of mind, were said to follow remission of sins, internal necessarily preceding external reformation. For the individual, they argued, must himself be good before the action can be so denominated, be justified before it can be deemed just, and accepted before it can prove acceptable, distinguishing between the primary admission into God's favor and the subsequent preservation of that favor. The terms then of acceptance on the sinner's part they held to be Contrition (or, in modern language, Repentance) and Faith connected with every devout affection; the necessary consequences as well as proofs of this state of acceptance, good works or external acts of obedience; and the rule of retribution in the world to come, the whole of man, including both his inward impressions and outward demonstrations of holiness.

The following extract from Luther (Opera, vol. 5, p. 69) places his opinion on the important subject before us in a clear point of view. He is commenting on these words in St. Mathew: "Et tunc reddet unicuique secundum opera sua."—"Quod est ratio in moralibus, hoc fides est in theologia, sicut in natura arbor est prior fructu. Quæri enim et hic potest an fructus faciat arborem vel arbor fructum. Hic respondebitur ex natura, nisi primum sit arbor habens suum succum, &c., non fiunt fructus. Ita in moralibus, nisi homo sit bonus habens succum suum id est, rectam rationem, non sequuntur bona opera. Ita in theologia, nisi adsit succus et pinguedo olivæ, hoc est, *fides* et *cognitio Dei*, non fiunt opera fidelia. Stat ergo veritas, arborem sine fructu et ante fructum esse bonam suo solo succo et natura. Stat veritas, moralem hominem esse bonum sine operibus et ante opera, per solam rationem rectam. Stat veritas, Christianum esse justum sine caritatis operibus et antea caritatem, (Luther means *opera caritatis*,) per solam fidem.

* * * Cur ergo ita pugnant contra nos, quod fidem sine operibus dicimus esse et facere personam justam; postea sequi opera, quæ non faciant personam justam sed fiant a persona justa; cum fateri cogantur id ita fieri tam in natura quam in philosophia morali seu lege?

. . . . Vitiosissimum igitur argumentum est; Deus reddet secundum opera, ergo opera justificant vel damnant. Et est vere fallacia compositionis et divisionis. Pessime enim dividunt quæ composita sunt. Siquidem illud verbum *opera* est compositum, includens fidem, seu *rationem fidelem*, per quam fiunt opera, &c. At ipsi dividunt istud *compositum, et sola opera*, seu *partem compositi* opponunt fidei et *per opera volunt salvari*. Et ipse textus Evangelii haud divisionem vitiosam non patitur quia conjungit opera cum persona et facit *tale compositum ex operante et operibus, quod non sit dividendum*. Non enim dicit, 'Reddet *cuilibet operi*' sed sic dicit, 'Reddet *unicuique* secundum opera sua.' *Unicuique* inquit, id est, *qualis fuerit persona operans talem accipiet mercedem*. Quare non opera, sed operans recipiet mercedem. Operans vero est, qui ante opus vel bonus vel malus est. Ergo argumentari ab opere ad operantem, est a parte ad totum argumentari."

If the reader peruses this extract with attention, he will see, within a small compass, the relation of faith and *outward* works, as held by Luther, as well as against what his doctrine was chiefly opposed, viz., the merit of *works*, by a species of *opus operatum*.

The English (and American) Churches assert, "that we are accounted righteous before God, for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works and deservings," and then add, that "justification by faith alone is a most wholesome doctrine, and very full of comfort, as is more largely expressed in the homily upon that subject." By referring to the homily alluded to, we find the obvious meaning of the article to be, that we are esteemed righteous in the sight of God solely for the sake of Christ, and not rendered perfectly so in point of fact, as the Papists held, by our own virtues, which we are told "are far too weak, insufficient and imperfect, to deserve the remission of our sins;" and that we are thus reputed righteous, not on account of the *act*, but the *object* of faith, on account of Him in whom alone we are to trust, yet in whom we are not entitled to trust, except "we truly repent and turn to God unfeignedly." For when we are said to be justified by faith only, it is not meant "that this our own act to believe in Christ . . . . . doth justify us, ... for that were to count ourselves to be justified by some act or virtue that is within us, ... nor that the said justifying faith is *alone* in man *without* true repentance, hope, charity, the dread and fear of God *at any time and season*"—but the purport of such expressions "is to take away clearly all merit of our works, as being unable to deserve our justification at God's hands . . . . . Christ himself only being the cause meritorious thereof." It ought not to be omitted, that the very definition which the Church gives of the word faith in another homily composed at the same period, is admirably calculated to preclude the worst of errors upon the most important topic of Christianity: it is defined to be a trust in God that our offences are obliterated by the blood of Christ, not when we believe them to be thus obliterated, but "whensoever we, repenting truly, return to him with our whole heart, steadfastly determining with ourselves through his grace to obey and serve him in keeping his commandments."

From a retrospect of the whole, it appears that the great point in dispute was this:—Whether he who sincerely repents of his past transgressions should trust (for affiance must be somewhere placed) in the efficacy of his own merits or in that of his Redeemer's."

We cannot conclude this section, without adducing the doctrine of the Church of England in Edward's reign, set forth in the Articles of Religion, published by the king and clergy in 1536, which served as a basis for the subsequent Reformation. There justification is thus explained:

"As touching the order and cause of our justification, we will, that all bishops and preachers shall instruct and teach our people committed by us unto their spiritual charge, that this word justification signifieth remission of our sins and our acceptation or reconciliation into the grace and favor of God, that is to say, our perfect renovation in Christ. *Item*, that *sinners* attain this justification by *contrition and faith joined with charity*, after such sort and manner as we before mentioned and declared, not as though our contrition or faith, or any works proceeding thereof, can worthily *merit or deserve* to attain the said justification; for the only mercy and grace of the Father promised freely unto us for his Son's sake, Jesus Christ, and the merits of his blood and passion, be *the only sufficient and worthy causes thereof*; and yet that notwithstanding to the attaining of the said justification, God requireth to be in us not only *inward contrition, perfect faith and charity, certain hope and confidence, with all other spiritual graces and motions*, which, as we said before, *must necessarily concur* in remission of our sins, that is to say, our justification; but also he requireth and commandeth us, that *after* we be justified, we must also have good *works* of charity and obedience towards God in the observing and fulfilling *outwardly* of his laws and commandments; for although *acceptation to everlasting life* be conjoined with justification, yet our good works be necessarily required to *the attainment of everlasting life*; and we being justified, be *necessarily bound*, and it is our *necessary duty* to do good works." Art. Justif.

It is evident, that this Article represents "*inward contrition, perfect faith, charity*," &c., as necessarily concurring in our justification. *Outward works* necessarily follow *after* justification as the fruits for our *inward* virtues, through grace. When Luther, in the Latin extract we have quoted, says, "Stat veritas Christianum esse justum sine caritatis operibus et *antea caritatem* (he means, as the context shows, antea opera caritatis) per solam fidem," he plainly views *charity* as an *outward* work, and intends to say, with the Article just quoted, that the *inward virtue* of charity, along with "*perfect faith*," &c., *must necessarily* concur in our justification, and *after* we be justified, good *works follow*, "quæ non faciant personam justam sed fiant a persona justa." This was opposed to the *opus operatum* of the schools.

SECTION VII.

The Outline of the Predestinarian System stated, as taught in the Schools, and as Christianized by Luther and Melancthon.

While the Church of Rome maintained a predestination to life of one man in preference to another individually, on account of personal merit, the Lutherans, on the other hand, taught a gratuitous predestination of Christians collectively, of those whom God has chosen in Christ out of mankind. Our object in the present section will be to point out the Scholastical and Lutheran sentiments upon this question, reserving those of the English Church for our eighth and last section. The Scholastics maintained that Almighty God, surveying, (as they phrased it,) in his prescience of simple intelligence the possibilities of all things, before he determined their actual existence, foresaw that if mankind were created, some would *deserve* eternal happiness, and others eternal misery; and that therefore he approved and elected the former, but disapproved or reprobated the latter. Thus they grounded election upon foreknowledge. They considered the dignity of the individual as the meritorious basis of predestination; merit of congruity as the basis of a preordination to grace; and merit of condignity as that of a preordination to glory. While they denied, that the prescience of human virtue, correctly speaking, could be the primary cause of the divine will, because nothing in time can properly give birth to that which has existed from eternity, they strenuously maintained it to be a secondary cause, the ratio or rule in the mind of the Deity, which regulated his will in the formation of its ultimate decisions. It is erroneous to suppose, as some have supposed, that the opinions of the schoolmen on the "points" of this question, were, in any respect, Calvinistic.

On the other side, Luther and Melancthon, after their creed had become settled at the Diet of Augsburg, and they themselves had abandoned the stoical tenet of necessity, taught only that which has been revealed with certainty, the predestination of a peculiar description of persons, "of a people zealous of good works," of the Christian Church, contemplated as an aggregate, not on account of its own dignity, but on account of Christ, its Supreme Head, and the Author of eternal salvation to all who obey him. Maintaining not a particular election of personal favorites, either by an absolute will, or even a conditional one, dependent upon the ratio of merit, but a general election of all, who by baptism in their infancy or by faith and obedience in maturer years, become the adopted heirs of heaven; they conceived this to be the only election to which the Gospel alludes, and consequently the only one upon which we can speak with confidence, or reason without presumption.

SECTION VIII.

The 17th Article considered.

So far is the seventeenth article from sanctioning the creed of Calvin, that like those already reviewed, it seems to have been framed in perfect conformity with the less abstruse and more scriptural opinions of the Lutherans. With them it teaches an election of Christians out of the human race, conceives abundant consolation derivable from such an election, when piously surveyed and not perverted by a profligate fatalism; and lastly, represents its position upon the point as consistent with God's universal promises and revealed will, expressly declared to us in Holy Scripture. But to comprehend its scope, we must examine it more minutely.

"Predestination to life," says the article, "is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed, by his counsel secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honor." The tendency and propriety of the leading terms adopted in this definition, we immediately perceive, when we recollect the system of the scholastics, to which it was opposed. Our Church here keeping in view the idea of redemption, states predestination to be the everlasting purpose, &c. . . . . and to render eternally happy through Christ, as vessels before dishonorable thus formed to honor, those whom he has elected not as meritorious individuals separately, but as a certain class of persons, as Christians collectively, "whom he has chosen in Christ, out of mankind." The article proceeds to enlarge upon the characteristics of this highly favored community.—"Wherefore," it is added, "they which be endued with so excellent a benefit of God, be called according to his purpose, by his Spirit working in due season," *Spiritu ejus opportuno tempore operante*—"they through grace obey the calling, they are justified freely," Christ himself only being the meritorious cause of it; "they be made sons of God by adoption; they walk religiously in good works; and at length by God's mercy," not by condign merit, "attain everlasting felicity." The definition of the doctrine being completed, the subsequent passage touches in guarded but not ambiguous language upon the application of it. "As the godly consideration of predestination and our election in Christ," of the election of us Christians, "is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ" *vim Spiritus Christi*, of which the Gospel speaks, and not of the meritorious principle of the schools, "mortifying the works of the flesh, and drawing up the mind to high and heavenly things; as well, because it greatly establishes and confirms our* faith of eternal salvation to be enjoyed through Christ," fidem *nostram* de æterna salute consequenda per Christum, "as because it fervently kindles our love toward God; so, for curious and carnal persons, lacking the spirit of Christ, to have continually before their eyes the sentence of God's predestination," to believe, that God has predetermined something certain respecting their final doom, "is a most dangerous downfall, whereby," &c. In this important clause, we are taught, that none except the truly pious can derive consolation from the doctrine of our election in Christ, of *ours*, collectively in a religious capacity; and that the opposite idea of a predestination which regards the persons of men, fixing the fate of each irrecoverably, when entertained by those whose curiosity and crime exceed their piety, tends to drive them into despair, or from a presumption of their ultimate security as the elect, into the most wicked profligacy. But the conclusion of the article is worthy of particular observation. "Furthermore we must receive God's promises in such wise as they are generally set forth to us in Holy Scripture, and in our doings that will of God is to be followed, which we have expressly declared to us in the word of God." This last clause has been usually denominated a *caveat*. If by such an expression, it be meant, that after having been taught to believe in an absolute, we are required to act upon the principle of a conditional predestination, there certainly appears a manifest impropriety in the term. For, according to Melancthon, the universality of the divine promises, and that will of God, equally inclined to the salvation of all men, which is *truly* revealed to us in the word of God, form the principal foundation of the whole system. It may be remarked that because this article speaks only of predestination to life, being totally silent upon the subject of reprobation, even those who wish to give it an interpretation favorable to Calvin's system, must at least admit that it is defective in one very essential part of that system. For the confirmation of what has been advanced, we might refer to our baptismal service, which everywhere proceeds upon the principles suggested. There we are directly taught the benignity of our gracious Creator towards us all, without distinction, his election of us as Christians, and his subsequent rejection of those who, polluted by vice, divest themselves of that sacred character. The baptized are there said not only to be regenerated by his Holy Spirit, and made his own children by adoption, but still more explicitly to be admitted "into the number of the children of God and heirs of everlasting life." The Church surely is the best interpreter of her own meaning.

We have now brought to a conclusion our remarks upon various interesting points of theology. Historical deduction has taught us the origin, and consequently the tendency of our Articles. When we call that tendency Lutheran, we use the word not in opposition to Catholic, but Calvinistic. The articles indeed are *thoroughly* Catholic—"Catholic truth in a Lutheran form"—says Alexander Knox. Their framers were masters of Catholic love. And while they modestly availed themselves of the labors of the Lutherans, it was not because those labors were *Lutheran* merely, but because they were founded on "Holy Scripture," as interpreted by "ancient authors." "Quod autem nonnulli affirmant homini post lapsum tantam animi integritatem relictam, ut possit sese, naturalibus suis viribus et bonis operibus, ad fidem et invocationem Dei convertere ac præparare, *haud obscure pugnat cum Apostolica doctrina, et cum vero Ecclesiæ Catholicæ consensu*." (Wirtemberg Confession, De peccato.)

PHILO-CRANMER.

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* It should be observed, that in the English copy of the Articles constantly used ever since 1571, the translation of part of the last clause of article X. is inaccurate. Certainly the words "*when we have that good will*," are not a correct translation of *dum volumus*. It must be confessed, that at first view, the words "when we have," seem to signify not *when we are obtaining*, but *after that we have obtained* a good will. Yet as this interpretation is irreconcilable with the evident meaning of the Latin, surely we ought not to explain a translation in a sense directly repugnant to the original. By way of contrast to the doctrine of our Church in this article, see Calvin's Institutes, lib. 2d. cap. 3. sect. 11., lib. 2d. cap. 2. sect. 6.

* In this passage we follow the Latin original. The expressions "fidem *nostram*," and likewise "amorem *nostrum*," cannot properly be translated *their* faith and *their* love.

For the Churchman.

CONVERSATIONS WITH SECTARIANS.

NO. VII.

Churchman. Does your Society believe there is any other *promise* of salvation made in the Scriptures, excepting to the Church of Christ?

Methodist. No, Sir.

Churchman. What, with you, constitutes Church-membership?

Methodist. Having one's name entered in a class-book.

Churchman. Is there any authority for class-books, or class-meetings, in Holy Scripture?

Methodist. Well—I cannot answer so precisely on the spur of the moment; but it seems to me there is something said somewhere in the

Acts about forty Jews, who *banded* themselves together to kill Paul.

NO. VIII.

Churchman. Do the Baptists consider Noah's Ark as a type of the Church?

Baptist. Certainly. St. Peter so considered it, and no authority, you know, is better than *his.*

Churchman. Was the ark *immersed* in the waters of the flood?

Baptist. No, Sir; it was only *sprinkled* with rain. But what of *that?*

Churchman. Oh, nothing. I only asked for information. K. I.

THE CHURCHMAN.

SATURDAY, AUGUST 20, 1842.

☞ Some remarks intended for the editorial columns are unavoidably omitted this week.

EPISCOPACY OF THE MORAVIANS.

An article on this topic, from the pen of one every way competent to do justice to the subject, will be found on the outside of the present number of this paper. It is of unusual interest at this time, as the general and thorough searching into foundations, now going on, renders the claims of any religious community to the possession of an Apostolic Ministry a matter of importance. We have taken the article from a collection of papers which the Rev. Mr. Perceval has lately published, and commend it to the attention of our readers.

Episcopal Visitation.—The Bishop's appointments for visitation have been changed by the addition of one for *Hudson.*

We have received the first number of the "Episcopal Family Monitor," a monthly publication devoted to Religion, Literature, and the Fine Arts. J. D. Lockwood, publisher, 5 John-street.

CLERICAL CHANGES.

The Rev. Edward Ingersoll, having become Rector of St. Michael's Church, Geneseo, Livingston county, requests that letters and papers intended for him may be sent to that place.

The Rev. Henry Major has removed from Reistertown, Md., and taken charge of the church in Harrisburgh, Pa.

The Organ lately presented to St. Paul's Church, Edenton, N. C., was the gift of James Coffield, Esq., of that place. Its cost, we believe, was $1000. The tone is very superior, and fully sustains the reputation of its builder, Henry Erben, of this city.

TO CORRESPONDENTS.

The Latin ode, "Ad Victoriam," "An Old Clergyman," "Excerpta Catholica, No. 3," and "Q in a corner," have been received.

"D.," "S. H. C.," "G. S.," and "C.," in our next.

From the Banner of the Cross.

COUNTRY CONVERSATIONS, V.

Not so very bad, after all.

Pastor. Well, madam, have you found time to read the volumes of the "Tracts for the Times," for which you asked me?

Parishioner. Oh, yes; most carefully, most thoroughly; and I am so glad to find that there is no *Puseyism* in them!

INTELLIGENCE.

Domestic Secretary.—The Rev. N. Sayre Harris, having been elected by the Board of Missions to the office of Secretary and General Agent for the Domestic Committee, vacated by the resignation of the Rev. J. Dixon Carder, enters upon his duties on the first of August instant; to whom all communications for the Domestic Committee should be hereafter addressed.—*Spirit of Missions.*

St. Matthew's Church, Moravia.—We are glad to hear that the frame of a new edifice, to replace the one lately destroyed by fire, was raised last week. The vigorous efforts made to restore this temple reflect great credit upon the people of the congregation. We are assured that the frame, which is of larger dimensions than the former edifice, has been prepared in the best manner. One word we add—Pray have your church ensured and keep it so always. Should another burning come and this insurance not be effected, there will be great reluctance to help you.—*Gospel Messenger.*

The Rt. Rev. Bishop Whittingham has declined the rectorship of Christ Church, Baltimore. The Rev. H. V. D. Johns, of Cincinnati, Ohio, has had tendered to him the rectorship of this church and has accepted the same. —*Southern Churchman.*

Liberality of the King of Prussia.—The King of Prussia, through Chevalier Bunsen, his Envoy to the British Court, has transmitted a donation of £100 each to the British and Foreign Bible Society and Church Missionary Society, and has directed his name to be inserted as a subscriber of £25 per annum to each of these institutions.—*Ib.*

Ordination.—On Sunday, August 7th, in Trinity Church, Southwark, Philadelphia, Edward C. Jones and Azariah Prior, (lately a Presbyterian minister,) were admitted to the holy order of deacons, by Bishop H. U. Onderdonk. Morning prayer was conducted by the Rev. Mr. Newton; sermon by the bishop; Mr. Jones was presented by the Rev. Mr. Newton, and Mr. Prior by the Rev. Mr. Coleman, the rector of the parish. The two deacons assisted these presbyters in distributing the holy communion to the laity. The Rev. T. G. Allen was also present.

The Rev. James Bonnar has been received into this diocese, upon letters of dismission from Bishop McIlvaine. Mr. B. officiates at Hollidaysburg.—*Banner of the Cross.*

At a meeting of the Standing Committee of the diocese of Maine, held on the 19th ult., Mr. Davenport, late pastor of the Congregational Society in Gorham; Professor Goodwin, of Bowdoin College; and Mr. Frederick Gardiner, were received as candidates for holy orders.—*Ib.*

FOREIGN.

From the Church.

It is a long while since we glanced at the condition of the Church in the British Isles. We are, however, rejoiced to say that the subject was not left untouched, because it presented no topics for gratitude or encouragement. On the contrary, the spirit of true religion seems gaining ground in our parent land, and exhibiting itself in every outward form in which it can be developed. It would be impossible for us to record even a tithe of the instances that we could adduce to corroborate this statement. Our limits confine us to the general announcement, that pious hands are busily engaged in repairing the waste places of the Church in every direction, or in erecting its altars for the first time in the midst of dense masses of population. At Manchester and Salford, the Bishop of Chester consecrated four new churches within two days. In almost every diocese Architectural Societies have been formed for the purpose of restoring churches that have fallen into neglect or dilapidation, and for bringing back the national taste to an appreciation of those glorious models which our forefathers have bequeathed to us. The attention of the Church is also directed to Education in all its stages, and as applicable to all classes,—from the ecclesiastical course of study at the Universities to the simple rudiments taught in the Village School. Sound principles advance rapidly in their progress: the differences that estranged the High and Low Church parties disappear: extremes are generally avoided: the press teems with reprints of the older standard divines of the Anglican Church, and of the writings of the Fathers. Learning and true religion walk hand in hand; and the Church daily extends her divine sway over willing minds, and even over those whom ignorance alone has hitherto kept in a state of separation from her.

The enemies of the Church can make little impression upon her holy bulwarks. Opposition to a Church-rate is scarcely ever heard of; and the attacks on her in Parliament, but feebly urged, are silenced by large majorities.

The Hon. and Rev. Augustus Cavendish, who is at present on a tour through the North American Provinces, assisted in the performance of Divine Service in the Cathedral of this city on Sunday morning last, and in the afternoon preached a plain and practical sermon. The reverend gentleman is a worthy scion of the noble house of Cavendish,—of which the Duke of Devonshire is the head,—and is a younger brother of Lord Waterpark, and brother-in-law of the Bishop of Hereford.

Mr. Cavendish proposes to visit the Falls, and thence to proceed Westward.

A Pattern to Churchmen.—On Sunday last, the 24th inst., the new chapel of St. Paul's, in the Parish of portland, was opened for evening service. Prayers were read by the Rev. Mr. Harrison, of Portland, and a most appropriate and impressive sermon was preached by the Rev. Mr. Gray, rector of St. John, from Psalm xxvii., verses 4, 5,—from which the following is an extract:—

"This neat little church has connected with it many circumstances that are calculated to awaken in us a peculiar interest on this occasion—one of these is to be traced in the provision made for its erection. It has not been reared, as our other churches have, by means of public funds, or general subscription; but by the munificence of a single individual. The Hon. the Chief Justice has built it at his own expense. He has given the lot on which it stands, valued at £400, endowed it by the gift of another lot, valued at £1000, and advanced a loan of £1100 more, for the completion of the building; so that the whole funds, amounting to £2,500, have been supplied by himself alone, of which £1,400 is a free gift, forever, for the promotion of religion, and the honor of Almighty God. I state these facts, my brethren, not with a view to eulogize the highly respected individual who has been the instrument of providing for the spiritual wants of this rapidly increasing parish. His motives in doing so, have reference, I am persuaded, not to human praise, but to the honor that cometh from God. My object is simply to hold up this noble act as an example for imitation. Would to God that others who have the means would go and do likewise!"

The chapel, including the chancel, is 76 feet long, by 40 in width, having under it a foundation of stone and brick. It is Gothic in style, the tower finished with battlements. The ground-floor pews are lined; the hangings of the pulpit and altar are of rich blue velvet. It was commenced in January of the present year, and under the superintendence and by the unceasing exertions of the Rev. Mr. Harrison, has been thus speedily completed.—*St. John Observer*, 26th July.

This is the second church which has been erected in the parish of Portland within the last four years, affording accommodation for over 2000 persons; both of which have been built by the liberality of a few noble-minded individuals, and the untiring exertions of the rector. Saint Luke's Church, we are informed, cost upwards of £2,400, about £500 of which sum was contributed by the Hon. Charles Simonds, also the ground on which it stands, the value of which is about £400. Saint Paul's Chapel has been erected entirely by the munificence of His Honor the Chief Justice, who loaned £1100 for its erection, and endowed it with landed property to the value of £1400.—Thus making in all, a free contribution from two individuals, to the Church in that parish, of £2,300. Such acts as these require no commendation.—*New Brunswicker.*

The Simeon Fund for Buying up Town Livings.—It is very remarkable, that an almost similar plan was adopted by the Puritans, just before the great rebellion; and, indeed, contributed not a little to that great national crime. Many livings had been impoverished by lay impropriations—that is, by the transfer of the tithes into lay hands—insomuch that it was difficult to get them served. A committee or society was formed, for the purpose of buying up these lay impropriations, and restoring them to the livings. Such was the excellent object *proposed*: but the *real* object was, to obtain funds for the support of Puritan preachers in populous places; the appointment being kept in the hands of Puritans, who took care to nominate preachers of their own persuasion. The result was, that *the religion of the towns' people and of the country people became, so to speak, different.* The country people kept mainly to the religion of the Bible and Prayer Book; the towns' people were led astray to "another Gospel" by the vehement harangues of the Puritan preachers. Nothing can be more dangerous than this difference of religious feeling. We see what it led to at the great rebellion. Is there not, at the present time, an obvious tendency to a similar result, if the appointment of the preachers in populous places is suffered to be in the hands of self-constituted societies or committees, whose religious views are so near akin to those of the old Puritans? In this very town of Dorchester, the reversion of the living of All Saints has been lately purchased by the trustees under Mr. Simeon's will; while the chapel of the Non-Conformists, as in hundreds of other cases, has passed into the hands of the Unitarians. "Down we go, down, down, down!"—*Dorset Chronicle.*

The Dowager's Benevolence.—On Monday evening the usual annual meeting of the St. Ann's Society's Schools was held at their institution, at Brixton-hill, Surrey. The Archbishop of Canterbury presided. After prayers had been offered up by the Rev. David Laing, his Grace addressed the meeting, and presented rewards to those girls who had been educated in the institution, and then continued his address to those who were likely to become their successors. His Grace concluded with an expression that he hoped those who had succeeded to prosperous situations in life, would always come forward to cheer their old associates, of whom he was happy to say there were many proud examples. Amongst the number of the females presented and entitled to the rewards was Sarah Rexford, an orphan, whose father had formerly been a lieutenant in the navy. It appears that the Queen Dowager found this girl utterly destitute, and exhibited to the public in consequence of her possessing pink eyes and long white hair, and shown about the streets in a public caravan as a Chinese child. The circumstances attending her birth having come to Her Majesty's knowledge, she generously rescued her from that situation, and purchased a presentation for her on the above establishment. —*Oxford University Herald.*

☞ FAIR.—The Ladies of the Sewing Society of Christ Church, Tarry Town, intend holding a Fair for the sale of useful and fancy articles, on Wednesday, 24th inst., at the Franklin House in that village. The sale will commence at 10 o'clock, A. M., and continue through the day and evening.

The steamboats Columbus and Telegraph leave New York at 7 A. M. and 3 P. M., and returning, leave Tarry Town at 3 P. M., and half past 7 A. M.

N. B. Should the weather be unfavorable on the 24th, the fair will be postponed until the next clear day.

August 20.

DIOCESE OF NEW YORK.

ANNUAL CONVENTION.

Notice is hereby given, that the Annual Convention of the Diocese of New York will be held on Wednesday, the Twenty-Eighth Day of September, in St. Paul's Chapel, in the City of New York, at ten o'clock, A. M.

By order of the Bishop.
Benjamin I. Haight, *Secretary.*
New York, August 15, 1842.

MARRIED,

In Schenectady, on Monday morning, the 8th inst., by the Rev. Alonzo Potter, D. D., the Rev. Eliphalet Nott, D. D., President of Union College, to Miss Urania E. Sheldon, Principal of the Utica Female Academy.

By the Rev. S. S. Johnston, on the 1st ultimo, at Edenton, N. C., Rev. William Snowden, of Washington, N. C., to Miss Harriet Skinner, of the former place.

DIED,

On the 4th inst., at her residence in Greeneville, N. Y., Mrs. Anna Prevost, relict of the late Major Augustine Prevost, in the 67th year of her age.

CALENDAR.

AUGUST.

21. Thirteenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
28. Fourteenth Sunday after Trinity.

SEPTEMBER.

4. Fifteenth Sunday after Trinity.
11. Sixteenth Sunday after Trinity.
18. Seventeenth Sunday after Trinity.
21. St. Matthew the Apostle. Ember Day.
23. }
24. } Ember Days.
25. Eighteenth Sunday after Trinity.
29. St. Michael and All Angels.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Albany county. Wednesday, August 10, in Trinity Church, Rensselaerville, admitted the Rev. Robert Washbon, Deacon, the missionary there and at Greeneville, Greene county, to Priests' Orders. Morning Prayer was read by the Rev. Pierre T. Babbit, Rector of Christ Church, Hudson, assisted by the Rev. Thomas Mallaby, Rector of Trinity Church, Athens, who read the Lessons; the Sermon preached by the Bishop; and the Candidate presented by the Rev. James Thompson, missionary at Durham, Greene county. The Rev. George Sayres, missionary at Cairo, Greene county, was also present, and assisted in the laying on of hands.

In the afternoon, confirmed 15.

Greene county. Thursday, August 11, confirmed 3 in Calvary Church, Cairo.

Westchester county. Saturday, August 13, in St. Paul's Church, Sing Sing, admitted to Priests' Orders, the Rev. Orlando Harriman, jun., Deacon, Principal of the Mount Pleasant Academy. Morning Prayer was read by the Rev. William Creighton, D. D., Rector of Zion Church, Greenburgh, and Christ Church, Tarrytown, assisted by the Rev. Moses Marcus, Rector of St. Peter's Church, Peekskill, who read the Lessons; the Sermon preached by the Bishop; and the Candidate presented by the Rev. Charles H. Halsey, the Rector of the parish. The Rev. Robert W. Harris, Rector of Grace Church, Whiteplains, the Rev. Edward N. Mead, Rector of St. Clement's Church, New York, the Rev. David H. Short, Rector of St. James' Church, North Salem, and St. Luke's Church, Somers, and the Rev. Alfred H. Partridge, Rector of St. Matthew's Church, Bedford, were also present, and assisted in the laying on of hands.

In the afternoon, confirmed 22.

Twelfth Sunday after Trinity, August 14, in Grace Church, Whiteplains, admitted the Rev. Martin Moody, Deacon, Assistant Minister of the parish, to the Priesthood. Morning Prayer was read by the Rev. Mr. Halsey, assisted by the Rev. Samuel C. Davis, of the Diocese of Maryland, who read the Lessons; the Sermon preached by the Bishop; and the Candidate presented by the Rev. Mr. Harris. The Rev. Peter S. Chauncey, Rector of Christ Church, Rye, was also present, and assisted in the laying on of hands.

In the afternoon, confirmed 4.

In the evening, confirmed 6 in Christ Church, Rye.

Monday, August 15, confirmed, at his residence, a sick member of Grace Church, Whiteplains.

Queen's county. Tuesday, August 16, confirmed 3 in Trinity Chapel, Rockaway, a chapel of St. George's Church, Hempstead.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Thirteenth Sunday after Trinity, August 21, Setauket. Tuesday, 23, Jamaica, *Queens county*, Grace Church in the day; colored congregation in the evening. St. Bartholomew the Apostle, 24, Newtown.

Saturday, September 3, Canton, *St. Lawrence county*, Consecration.

Fifteenth Sunday after Trinity, September 4, Do., Ordination A. M., Confirmation P. M. Friday, 9, *Hudson*, opening of Sunday School Building, and Confirmation.

Eighteenth Sunday after Trinity, September 25, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

YOUNG MEN'S CHURCH MISSIONARY SOCIETY OF THE CITY OF NEW YORK.

In consequence of many members of the Board being absent from the city, the Board of Managers of this Society will not meet during the month of August. The next meeting will be held on the third Monday of September, the 19th proximo.

By order of the President.
Geo. H. Bell, Recording Sec'y.
New York, Aug. 20, 1842.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Rt. Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev. J. Dixon, 691 Broadway.
Cooke, Rev James W., 4 Jane street.
Eastburn, D D, Rev Manton, 10th street, near Fifth Avenue, rear of the church.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 120 Orchard st.
Fraser, Rev. Donald, 35th street, near 9th Avenue.
Hackley, Rev. C. W., 328 Ninth-street.
Haight, Rev Benjamin I., 3 Rutgers Place.
Hawks, D D, Rev Francis L, Flushing, L. I.
Higbee, Rev Edward Y., 159 Chambers.
Huddart, Rev. R. Townsend, 170 Bleecker.
Jackson, Rev. C. D., Waverly Place, corner of Greene.
Jones, Rev Charles, 464 Fourth st., near 1st Avenue.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Millett, Rev. James, 99 Bowery,
Milnor, D D, Rev James, 82 Beekman.
Mines, Rev. F. S., 64 Varick street.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isacc 453 Houston.
Peck, Rev Isaac, 139 Grand st.
Peers, Rev Benjamin O., 20 John, or 150 Monroe.
Pound, Rev. Jesse, 27 West Washington place, (late Barrow st.)
Price, Rev Joseph Henry, 22 Bleecker st.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev R. C., 47 Amos-street.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D. D., Rev Thomas H, 1 Rector.
Traver, Rev. Albert D. 201 East Broadway.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev. John A., 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D., Rev. Caleb S., cor. Willoughby and Jay
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev. D. V. M., Clinton Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., 219 Washington street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Page, Rev. William P., Lawrence street, near Myrtle.
Patterson, Rev. Stephen, 281 Adam street.
Stone, D. D., Rev. John S., Court st., op. Warren

Williamsburgh,

Clapp, Rev. Caleb, No. 4 Cottage Place.
Dowdney, Rev. John.
Haskins, Rev. Samuel M., No. 4 Cottage Place.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS

The treasurer of the Committee for Domestic Missions, since his report of Aug. 10th, has received the following contributions, viz.:

Thankoffering for Domestic Missions, from a member of St Paul's ch, Alexandria, D C, per Rev J T Johnson, $10; offerings of Emmanuel parish, Cumberland, Md, by Rev Samuel Buel, $15; donation from Immanuel ch, New Castle, Del, per Rev H J Terry, $10; offerings of Christ ch, Hampton, N Y, per Rev L M Purdy, $3 70; donation from Rt Rev Bishop Ives of North Carolina, $10; from J, in answer to the appeal, postmarked Phila, $20; from a lady of St Paul's chapel, N Y, $3; collections in St Andrew's ch, Mount Holly, N J, $10 22; from the Missionary Association of same ch, $2; from Ascension ch, Phil, $11 42; from the Sunday school of the same, for the church at Jefferson City, Mo, $2; through W H Hubbard, Esq, receiving agent in Richmond, Va, from Mrs E Marshall, Fauquier, per Rev G Lemmon, $10; from St John's ch, Cumberland parish, Lunenberg, per Rev Mr Cobbs, $15; from Mrs R Randolph, Vicksburgh, per Rev Mr Cobbs, $2 50; from St Paul's ch, New Orleans, per Rev N S Wheaton, D D, rector, $38 50; family mite box, from same ch, $22; from Rev Wm Richmond, rector of Zion ch, N Y, for ch at Logansport, Ind, $18. Total amount, $203 34.

Thomas N. Stanford, Treasurer,
At the store of Swords, Stanford & Co,
152 Broadway, New York.
New York, August 17, 1842.

☞ The Treasurer begs leave to state that the contributions still fall far short of the amount necessary to meet the stipends due in July to the Missionaries. Early and liberal donations are respectfully solicited.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From a lady of Boonville, Missouri, by the hands of Miss Daley, $5. Mrs Robert Bartow, annual, $10. Total amount, $15.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street.
New York, August, 17, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From St James' ch, communion offering, by Rev John Dowdney, $7 90. A lady of Boonville, Missouri, by the hands of Miss Daley, $5. From Christ ch, Louisville, Ky, Rev Thomas C Pitkin, rector, by the hands of Mr G Robinson, $30. From Christ ch, Hudson, Rev P T Babbit, rector, $3. From St Andrew's ch, New Preston, Litchfield county, Ct, Rev George S Gordon, rector, (auxiliary,) $5 37. Total amount, $51 27.

Donations and subscriptions thankfully received by
Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John-street.
New York, August 17, 1842.

CHURCH DEPOSITORY,

No. 20 John-Street.

Letters have been received at the Depository since last acknowledgment from the following persons, viz:

Rev M P Stickney, Marblehead, Mass, with remit; R S H George, Phil; P M at Hollidaysburgh, Penn; R S H George, Phil; Wm Seaver, P M, Batavia, with remit; Postmaster at Highgate, Vt, with remit; R S H George, Phil; P M at Lonsdale, R I; Frederick Sill, Middletown, Conn; Sandford Hunt, Hunt's Hollow, with remit; P M at Lonsdale, R I; Charles Stimpson, Boston; Rev W Howmann, Phil; P M at Pompey; H Marshall, Quebec, with remit.

Packages have been forwarded during the same period as follows:

To Rev B O Peers, care Thomas Anderson & Co, Louisville, Ky, care John D Davis & Co, Pittsburgh, Penn, per Harnden & Co's Express; R S H George, Phil, per Harnden & Co's Express, 2 packages; Rev Harvey Stanley, Saybrook, Conn, per steamer Globe; S Babcock, New Haven, per Harnden & Co's Express; Joseph Gill, Richmond, Va, per schr Leontine; Charles Foote, Bridgeport, Conn, per steamer Nimrod; N C King, care W Rowland, Norfolk, Va, per sch Virginia; John B Starr, Norwalk, Conn, per steamer Croton; W C Coart, care John C Ryan, Mobile, per ship Mary Francis; A E Miller, Charleston, per ship E Allen; Belknap & Hamersley, Hartford, Conn, per Harnden & Co's Express; Young & Hartt, Troy, per towboat L Clinton; Edward Wiley, Savannah, Geo, per ship Clinton; D Brunner, Baltimore, per Harnden & Co's Express; R S H George, Phil, per do; C Stimpson, Boston, per do; Misses H & C Ludlow, care Handerson & Punderson, Cleaveland, Ohio, sent to Swords, Stanford & Co.

STAMMERING CURED,
AND INSTRUCTION GIVEN IN ELOCUTION.

DR. COMSTOCK'S Vocal Gymnasium (Philadelphia) is open from the 1st of September till the last of June; July and August being vacation months. All who desire instruction, either for the cure of Stammering, Lisping, &c., or for improvement in Elocution, may learn the conditions of
ANDREW COMSTOCK, M. D.,
No. 100 Mulberry street, Philadelphia.

Dr. Comstock's *Remarks on Stammering*, certificates of cures, and the numerous recommendations which he has obtained of his *System of Vocal Gymnastics*, are appended to his Circular, which shall be sent to any one who may wish to learn more upon the subject of his institution. Satisfactory references will be given in the principal cities throughout the Union.

Just published, *A System of Elocution*, with special reference to Gesture, to the treatment of Stammering, and Defective Articulation, by Andrew Comstock, M. D., Philadelphia. For sale in New York, at the bookstore of S. S. & W. Wood, No. 261 Pearl street.
Aug. 20—1t$

ST. PAUL'S COLLEGE.

THE Professorship of the Greek and Latin Languages is at present vacant in this institution. Applications for the place will be received until the 15th of September,—to be made by letter, post paid, with references, addressed to the Rector. A Clergyman of the Episcopal Church, not having a family, will be preferred.
W. A. MUHLENBERG.
College Point, N. Y., Aug. 20—4w

MRS. MULLIGAN & MISS ROBERTS'
Boarding and Day School for Young Ladies,
No. 43 Walker-Street,
Will be opened on Tuesday, September 13.

☞ To accommodate Young Ladies who reside at a distance, a carriage will call every morning, and return after the close of school hours. Aug. 20—5w

MANT & D'OYLY'S BIBLE.

A FEW SETS of Bishop Hobart's edition of this invaluable Family Commentary may be had on application to the publishers, or to
JAMES A. SPARKS,
111 Nassau street, Office of the Churchman.
August 20—tf

SELECT CLASSICAL AND COMMERCIAL BOARDING ACADEMY,
FOR A LIMITED NUMBER OF PUPILS,

AT Shrewsbury, Monmouth county, New Jersey; conducted on enlightened and strictly Christian principles, with a proper attention to domestic comforts, by Rev. Thomas Clark.

Terms—$75 for a term of twenty-two weeks, payable at the end of one month from the beginning of the term.

The village of Shrewsbury is well adapted to the location of a select Boarding Academy, being healthy, with a moral and respectable community, so that the youth would be exposed to no improper associations; and there is an easy access to it by steamboat, which goes to Red Bank, within one and three-quarter miles of the school.

Respectable references will be given.
Aug. 20—4t$

MISS HAINE'S
SCHOOL FOR YOUNG LADIES,
No. 66 Warren Street,
Will Re-open on Monday, September 5th.

THE studies pursued embrace a thorough course of English. The Languages, Drawing, and Vocal Music, taught by the best instructors. Particular attention will be given to the morals of the young ladies.

Circulars may be obtained at the bookstores of C. S. Francis, No. 252 Broadway; R. Lockwood, No. 411 Broadway; J. S. Taylor, No. 145 Nassau st.; and at her residence, No. 86 Warren st.

REFERENCES.
Hon. Theo. Frelinghuysen, LL. D., Chan. of the N. Y. University.
Hon. Peter A. Jay, No. 398 Broadway.
Rev. J. M. Matthews, D. D., No. 22 Washington Place.
Rev. Thomas Dewitt, D D., No 62 Walker st.
Rev. John A. Vaughan, D. D., No. 55 Morton st.
Rev. John M. Macauly, No. 112 Leonard st.
Cornelius Du Bois, Esq., No. 757 Broadway.
John Steward, Esq., No 1 Pearl st.
John Slosson, Esq, No. 3 Pearl st.
C. O. Halsted, Esq., No. 12 Clinton Place.
William Forrest, Esq., No. 18 Varick st.
A. R. Whetmore, Esq, No. 23 Varick st.
John M. Nixon, Esq., No. 39 Nassau st.
Thomas C. Doremus, Esq., No. 86 Warren st.
Aug. 20—6t$

MESDEMOISELLES HALLETS'
BOARDING SCHOOL FOR YOUNG LADIES,
No. 51 *Amity street, New York.*

THE following notice of this school in the Church Record is from the pen of the editor, the Rev. F. L. Hawks, D. D.

"Education.—The advertisement of the Mesdemoiselles Hallets will be found on the cover of this number. It affords us pleasure to be able to commend the institution of the Misses H. to such as have daughters to whom they are desirous of giving an education that will fit them for the best spheres in life. The branches taught, both useful and ornamental, are numerous, and are well and thoroughly inculcated, and it enhances our satisfaction to say, in a manner and with a success (for we speak from experience) that will give entire satisfaction to those who wish moral and mental instruction united."

Circulars furnishing the terms, &c., may be had on application at the store of Swords, Stanford & Co.
Aug. 13—4t$

A LADY, a communicant of the Church, is desirous of obtaining a situation as Governess in a seminary or gentleman's family. She has had considerable experience in teaching, and her course of instruction embraces Music, French, and the usual branches of an English education. Most respectable and satisfactory references can be given.
Address O. F., office of the Churchman.
Aug. 13—tf

EPISCOPAL BOOK DEPOSITORY.

D. APPLETON & CO., 200 Broadway, New York, keep constantly for sale, on the most favorable terms, a choice stock of works on Theology and Ecclesiastical History, including the sterling old English Divines of the 16th and 17th centuries.

Among their recent importations will be found new and beautiful editions of Rev. Joseph Bingham's complete works, with all the quotations, 9 vols. 8vo; Bishop Bull's complete works, 8 vols. 8vo; Dr. Isaac Barrow's do. do., 8 vols. 8vo; do. do. cheap edition, 3 vols. 8vo; Dr. Edward Burton's do. do. 5 vols. 8vo; Bishop Butler's do. do. 1 vol 8vo; Richard Baxter's Practical Works, with Introductory Essay, 4 vols. imp. 8vo; Jeremy Collier's Ecclesiastical History of England, with copious notes, 9 vols. 8vo; Rev. W. Jones' (of Nayland) complete works, 6 vols. 8vo; Rev. Charles Leslie's do. do. 7 vols. 8vo; Archbishop Leighton's complete works, 1 vol. 8vo; do. do. with Life, by Pearson, 2 vols. 8vo; Dr. Nathaniel Lardner's complete works, 10 vols 8vo; Parochial Sermons, by John Henry Newman, B. D. 6 vols; Bishop Porteus' complete works, 6 vols. 8vo; Bishop Reynolds' complete works, 6 vols. 8vo; Archbishop Sharp's complete works, 5 vols. 8vo; Bishop Sanderson's Sermons, complete, 2 vols, 8vo; Dr. John Scott's complete works, 5 vols. 8vo; Bishop Sherlock's complete works, 5 vols. 8vo; Archbishop Tillotson's do. do. 10 vols. 8vo; Jeremy Taylor's Works, 3 vols. imp. 8vo; Archbishop Usher's Body of Divinity, 1 vol. 8vo; Bishop Van Mildert's complete works, 6 vols. 8vo; Bishop Warburton's complete works, 13 vols. 8vo; Wall's History of Infant Baptism, 4 vols. 8vo.

D. A & CO. have recently published—

An Exposition of the Thirty-nine Articles of the Church of England, by Bishop Burnet. With an appendix, containing the Augsburg Confession—Creed of Pope Pius IV., &c. Revised and corrected with copious Notes and additional References, by the Rev. James R. Paige, A. M., of Queen's College, Cambridge. In one handsome 8vo. vol.

NEARLY READY:

The History of the Reformation of the Church of England, by Gilbert Burnet, D. D., late Lord Bishop of Salisbury—with the Collection of Records and a copious Index, revised and corrected, with additional Notes and a Preface, by the Rev. E. Nares, D. D., late Professor of Modern History in the University of Oxford. Illustrated with a Frontispiece, and twenty-three elegantly engraved Portraits, forming four elegant 8vo. vols. August 13—2tis.

THE CHURCH ALMANAC FOR
1843,

WILL be put to press in the month of August. Orders for the same to be addressed to Thomas C. Butler, Agent of the Protestant Episcopal Tract Society, at the Church Depository, 20 John st.
Price $30 a thousand, $4 a hundred, 6¼ cents single.
July 30. tf.

BROOKLYN COLLEGIATE INSTITUTE,
An English and Classical Boarding School
Washington Avenue, Brooklyn.

THE Rev. JACOB W. DILLER having accepted a call to the rectorship of St. Luke's Church, on Clinton Avenue, has associated himself with Mr. Young in the discharge of the various duties of this institution.—Mr. Diller was for many years associated with the Rev. Dr. Muhlenburg in his celebrated institution at Flushing, in which he established a reputation as a highly talented and successful teacher. To persons consulting the health and happiness, the literary, moral and religious improvement of their sons or wards, this school offers inducements excelled perhaps by none.

Terms, including every expense except bed and bedding, books and stationery, from $160 to $200 per annum, payable quarterly in advance.

The Summer term commences on Monday the 2d of May. Catalogues of the pupils and patrons may be had at the office of the Churchman, No. 111 Nassau street, or at the Institute.

References.—The Right Rev. B. T. Onderdonk, and the Episcopal clergy of Brooklyn generally.

All letters addressed to John Young, Brooklyn, will meet with prompt attention. June 25.

FOR SALE BY
THE GENERAL PROT. EPIS. S. S. UNION,
Depository 20 John st.,
Either single or in quantities:

Pearson on the Creed, 8vo.
Burnet on the XXXIX. Articles, octavo.
Sermons by the late Bishop Bowen, vol. 1. 8vo.
Select Family and Parish Sermons, by Bishop McIlvaine, 2 vols. 8vo.
Theology for the People, by the Rev. J. P. K. Henshaw, D. D., octavo.
Archbishop Secker's Lectures on the Catechism, 12mo.
The Primitive Church Compared with the Protestant Episcopal Church of the Present Day by Bishop Hopkins, 12mo.
The Church of Rome in her Primitive Purity Compared with the Church of Rome at the Present Day, by Bishop Hopkins, 12mo.
Gilly's Horæ Catecheticæ, edited by Bishop Doane, 12mo.
Baptismal Obligations, by Rev. Wm. Jackson, 12mo.
Scriptural Examinations on the Church Catechism, by Joshua Dixon, Revised, &c., by the Rev. George A. Smith, 18mo.
Dictionary of the Church, by the Rev. Wm. Staunton, 12mo.
The Churchman's Manual, by the Rev Benjamin Dorr, D. D., 12mo.
Wilmer's Episcopal Manual, 12mo.
Faber's Difficulties of Romanism, 12mo.
The Temple and Country Parson, by the Rev. George Herbert, with his Life, 12mo.
Keble's Christian Year.
Early Years of Bishop Hobart, by the Rev. J. Mc Vickar, D. D.
Professional Years of Bishop Hobart, by the same author.
Devotions for the Family and the Closet, by the same author.
The Death of the Righteous, translated from the French of M. La Placette, by the late L. P. Bayard, D. D.
The Church Choir, a Collection of Sacred Music, by Professor Muenscher.

Orders from abroad may be addressed to
DANIEL DANA, Jr., Agent,
August 6. Church Depository, 20 John st.

MUSIC BOOKS
A. V. BLAKE
Of 54 Gold street, New York,

HAS made arrangements to supply the trade, church choirs, teachers, and others, with the standard music books of the country. The following list exhibits the principal works constantly on hand:

The Boston Academy's Collection of Church Music: Published under the direction of the Boston Academy of Music.
The Boston Handel and Hadyn Society Collection of Church Music: By Lowell Mason.
Bridgewater Collection of Sacred Music.
The Choir; or Union Collection of Church Music: By Lowell Mason.
The Massachusetts Collection of Psalmody: By the Boston Handel and Hadyn Society. Edited by George James Webb, President of the Society.
The Modern Psalmist: By Lowell Mason. Published under the sanction of the Boston Academy of Music.
Boston Anthem Book; being a Selection of Anthems and other Pieces: By Lowell Mason.
Manual of the Boston Academy of Music, for Instruction in the Elements of Vocal Music on the System of Pestalozzi. By Lowell Mason, Professor in the Academy.
The Juvenile Singing School: By Lowell Mason and G. J. Webb, Professors in the Boston Academy of Music.
The Lyrist, consisting of a Selection of new Songs, Duetts and Trios, from recent Works of various Authors Compiled by Lowell Mason and G. J. Webb, Professors in the Boston Academy of Music.
The Music of Nature; or an attempt to prove that what is passionate and pleasing in the Art of Singing, Speaking, and Performing upon Musical Instruments, is derived from the sounds of the Animated World. With curious and interesting illustrations. By William Gardiner.
Lives of Hadyn and Mozart; with Notes. By William Gardiner. *12mo. cloth.*
The Odeon; A collection of Secular Melodies, arranged and harmonized for four voices, designed for adult Singing Schools, and for Social Music Parties. By G. J. Webb and Lowell Mason, Professors in the Boston Academy of Music.
The Odeon, printed on fine paper, and bound in cloth.
Boston Glee Book. Edited by Lowell Mason and G. J. Webb.
Carmina Sacra. By Lowell Mason.
Boston School Song Book. By Lowell Mason.
Gentlemen's Glee Book. By Lowell Mason.
Vocal Exercises. By Lowell Mason.
The Church Choir; a collection of Sacred Music; comprising a great variety of Psalm and Hymn Tunes, Anthems and Chants, arranged for the Organ or Piano Forte, and adapted more particularly to the Worship of the Protestant Episcopal Church in the United States. By Joseph Muenscher, Professor of Biblical Literature in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio.
The American Glee Book; consisting of a Selection of Glees, Madrigals, and Rounds, from the most distinguished English and German authors, together with Original Pieces composed expressly for this Work, embracing Pieces from the Works of upwards of thirty persons. By George James Webb President of the Handel and Hadyn Society.
The Boston Musical Institute's Collection of Church Music; comprising a great variety of Psalm and Hymn Tunes, Anthems, Chants, Sentences, and other set Pieces. Arranged and composed by T. Comer.
The Little Songster; consisting of Original Songs for Children: For the use of Primary Schools and Families. By George J. Webb.
Music of the Church; a collection of Psalm, Hymn and Chant Tunes, adapted to the Worship of the Protestant Episcopal Church in the United States. This work, prepared by one of the most gifted and popular clergymen of New York, has been published in successive editions for many years, and is used in some of the largest parishes of the country. ☞ The edition now offered to the public has been enlarged by the addition of 8 pages of rare and valuable chants and sentences never before published in this country, and the book is otherwise much improved.

August 6.

HISTORY of the Reformation, by Bishop Burnett, in 4 vols. A new edition, with notes by the Rev. E. Nares, D. D.
For sale at this office. Price $8. July 30.

MUSIC OF THE CHURCH,
BY THE REV. DR. WAINWRIGHT.
7th Edition, with a Supplement

JAS. A. SPARKS, 111 Nassau st., will publish on the 15th of August, a new and improved edition of the above work, in which the Index and Reference Tables have been carefully corrected. The Supplement will contain several valuable chants selected by a clergyman of the city of acknowledged taste, during a recent visit to England, together with *Kyrie Eleisons, Trisagions and Sanctus, Responses to the Commandments, and Glorias.*

The work will be printed on stout white paper, and the appearance and durability of the book will be greatly improved. July 30.

THE CHURCH CHOIR,
BY REV. MR. MUENCHER.

PART *Second* of the above work, bound separate, containing a valuable collection of *Chants.* Just received and for sale at this office.
November 6.

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.
T. D. GILLESPIE, 552 Pearl street,
June 19. tf near Broadway.

BISHOP CHASE'S REMINISCENCES.

NOS. 3 and 4 of this interesting work have reached this city, and may be had at this office. July 30.

POETRY.

From "Keble's Christian Year."

THE FISHERMEN OF BETHSAIDA.

ST. LUKE V. 5.

"The livelong night we've toiled in vain,
But at thy gracious word,
I will let down the net again,—
Do thou thy will, O Lord!"

So spake the weary fisher, spent
With bootless, darkling toil;
Yet on his Master's bidding bent,
For love, and not for spoil.

So day by day and week by week,
In sad and weary thought
They muse, whom God hath sent to seek
The souls his Christ hath bought.

For not upon a tranquil lake
Our pleasant task we ply,
Where all along our glistening wake
The softest moonbeams lie;

Where rippling wave and dashing oar
Our midnight chant attend,
Or whispering palm-leaves, from the shore,
With midnight silence blend.

Sweet thoughts of peace, ye may not last,
Too soon some ruder sound
Calls us from where ye soar so fast,
Back to our earthly round.

For wildest storms our ocean sweep;
No anchor, but the Cross,
Might hold; and oft the thankless deep
Turns all our toil to loss.

Full many a dreary anxious hour
We watch our nets alone,
In drenching spray and driving shower,
And hear the night-bird's moan.

At morn we look, and nought is there;
Sad dawn of cheerless day!
Who then from pining and despair,
The sickening heart can stay?

There is a stay, and we are strong;
Our Master is at hand,
To cheer our solitary song,
And guide us to the strand.

In his own time—but yet awhile
Our bark at sea must ride—
Cast after cast, by force or guile,
All waters must be tried!

By blameless guile or gentle force,
As when He deign'd to teach
(The lode-star of our Christian course)
Upon this sacred beach.

Should e'er thy wonder-working grace
Triumph by our weak arm,
Let not our sinful fancy trace
Aught human in the charm.

To our own nets[*] ne'er bow we down,
Lest on the eternal shore,
The angels, while our draught they own,[†]
Reject us evermore.

Or if, for our unworthiness,
Toil, prayer, and watching fail,
In disappointment thou canst bless,
So love at heart prevail.

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[*] *Habakkuk i. 16.* [†] *Matthew xiii. 49.*

FROM THE SERMON OF BISHOP DOANE AT THE FUNERAL OF THE REV. DR. BUTLER, TROY.

I. The true Catholic Pastor of the Church of Jesus Christ *is careful as to the authority by which he undertakes his ministry.* He sees a ruined world. He knows that God is holy. He desires to reconcile the two. He feels that the authority to do this, and the power, can only come from Him, whose holiness they disregard. In vain, his mission, if he be not sent of God. In vain, his message, if it be not blessed by Him. But, God is in heaven, and he is on the earth. Nay, like his fellow mortals, he too is a sinner; and has in himself no access even to the throne of grace. How shall he get authority to act for such a God? In what assurance shall he justify himself with men, as God's ambassador with them, to bring them into covenant with Him, through Jesus Christ His Son? They cannot send him, if, in their carnal blindness, they desired the errand; for their "iniquities have separated between them and God. He cannot send himself; for, besides that he is one like them, "a man of unclean lips," no man may take "this honor unto himself, but he that is called of God, as Aaron was." But yet, he finds a ministry on earth. He finds it in existence, for "a time, whereof the memory of no man runneth to the contrary." He traces it, through the long line of ancient authors, to the men who lived and labored with St. John and with St. Paul; and died as martyrs for "the truth as it is in Jesus." He learns from them, that they received commission from the men whom Christ commissioned: and thus guided upward, to the first fountain of the truth, by the green margin of the stream that winds its way, unbroken, through the lapse of eighteen centuries, he searches Holy Scripture for the warrant, and he finds it clear and full. "Go ye and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you;" "as my Father sent me, even so I send you;" "the things that thou hast heard among many witnesses, the same commit thou to faithful men who shall be able to teach others also;" "and lo, I am with you alway, even unto the end of the world:" these Scriptures are irresistible with him. The answer of the word of God suffices to his perfect satisfaction. Every doubt of his mind, every longing of his heart, is met and gratified. He proves the truth of the great problem, by reversing it. As he had run up, so he runs down, the golden chain; and finds its links distinct and perfect. He goes to one, thus certified and verified, as having "public authority" "in the congregation," to "call and send ministers into the Lord's vineyard." He says, "Here am I; send me!"

What have I done, in stating the true Catholic pastor's course, in certifying himself of the authority to minister in holy things, but sketch the course of our departed friend? He was born in Harwinton, Connecticut, in 1762. He was of Congregational parentage. He was not "inwardly moved by the Holy Ghost, to take upon him the office and work of the ministry," in his early youth. On the contrary, in a sermon which he preached in his native place, now two years since, he bewails, in language such as David might have used, the errors and the sins of his youthful years. "Near this spot," says he, "I was born. In the streets and fields here, I sometimes labored, and sometimes played, with my young companions. And I now lament, as I have long lamented, that my life was not then, and ever since, as innocent as it was in the simplicity and ignorance of childhood. Vile passions agitated my breast even in my youth, and yet strive to agitate it." He engaged in secular pursuits. With characteristic ardor, when the war of the revolution broke out, he entered into the service of his country: and his surviving sister well remembers, how, when he left his home to join the army, he cleared, with a single bound, the fence toward the road. But God had better things in store for him, although he knew it not. He was preserved from the engrossing influence of the world. He was preserved through the corruptions of the camp. Doubtless, there was in him, however it at first was choked, the "good seed," which had been sowed in infancy, and fallen upon the tender places of his heart. Doubtless, there had been over him the sheltering shadow of a mother's prayers. In its time, the good seed bore good fruit. His heart was turned to God. The Spirit did not strive in him in vain. He said, with Saul, "Lord, what wilt thou have me to do?" By a way which he knew not, God led him. The fervent and devoted Seabury was exercising then the grace of the apostleship in Connecticut. There was that, in his frank and manly bearing, in his ardent and unshrinking temperament, in his clear enunciation of evangelic truth, in connection with his fearless assertion of apostolic order, which might well arrest a kindred spirit, like young Butler's. However it was, his attention was drawn that way: and though, by his parentage, his education, his associations, and the whole bent and habit of his life, a Congregationalist, he gave himself, with his own simplicity, to the inquiry; he admitted, with his own frankness, its inevitable conclusions; and he devoted himself, with his own disinterestedness and disregard of consequences, to the ministry of that little struggling communion, of which it was then as true, as in the Apostles' day, "as concerning this sect, we know that everywhere it is spoken against."

He was admitted to the holy order of deacons, by Bishop Seabury, in Trinity Church, New Haven, on the 10th day of June, 1792, now more than fifty years ago: and, on the following day, he was licensed by the same bishop, "to perform the office of a deacon, in the Church of Connecticut, and wherever else he might be lawfully called thereto; and also to preach, on all proper occasions, more particularly at Guilford, South Guilford, and Killingworth." He was ordained priest, it may as well be added here, by the same bishop, in Christ Church, Middletown, on the 9th of June, of the following year.

I think it will at once be seen, that one who holds the views of the ministerial office which have been here stated—of its heavenly origin, of its divine authority, of its providential preservation, through all time—must also entertain, if he be at all consistent with himself, the deepest and the highest impressions of its solemnity, its momentous importance, its infinite responsibility. So thought St. Paul, when he exclaimed to himself, "who is sufficient for these things?" So will every true Catholic pastor think. And such, as you all know, was Dr. Butler's feeling. If the dead of two generations could rise up, they would testify that he was "faithful in all his house," abundant in labors, "instant in season and out of season;" never ceasing his labor, his care and diligence, until he had done all that lay in him, according to his bounden duty, to bring all such as were committed to his charge, "unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there should be no place left among them either for error in religion or for viciousness of life." And when, from the infirmities of more than threescore years and ten, and through the generous justice of his affectionate people—for this example, of what a Christian flock owes to a Christian pastor, who has worn his life out in their service, "remember them, O my God, for good," and return it an hundred fold into their bosom!—he was released, at his own instance, from pastoral responsibility, you all know, this whole community all know, how ready and cheerful he was in rendering every service in his power; how he loved to preach; how he delighted in the ministrations of the altar, and counted the necessary absence from them his most severe privation; how, but two weeks before he died, he supplied the pulpit of a neighboring parish: nay, how his wandering thoughts were all of pastoral duty; the continual anxiety of his death-couch for the offices of God's house; his last and dying speech, of the ministry, which he had "received of the Lord Jesus, to testify the Gospel of the grace of God." Most truly may we say of him, as his heart was in his work, so, while a pulse of it was left to beat, his work was in his heart.

II. Again, the true Catholic Pastor of the Church of Jesus Christ *is faithful in the doctrine which he preaches.* It was his solemn persuasion, recorded, at his ordination, before God, that "the Holy Scriptures contain all doctrine required as necessary for eternal salvation, through faith in Jesus Christ." And it was then also written in heaven, as his most firm determination, "out of the said Scriptures to instruct the people committed to his charge, and to teach nothing as necessary to eternal salvation, but that which he should be persuaded might be concluded and proved by the Scriptures." At the same time, he has nowhere learned, whether in Holy Scripture, or of his own heart, that he himself, or any man, is capable, of his own judgment, to discern and know all necessary truth; and fearful to lean on his own knowledge, or his own wisdom, "in so weighty a work, pertaining to the salvation of man," he thankfully remembers, that, at the same time, he declared, with equal reference to the God who sees the heart, that he would give his "faithful diligence, so to minister *the doctrine*," as well as "the sacraments, and the discipline of Christ, as the Lord hath commanded, and *as this Church hath received the same*, according to the commandments of God." Well convinced, that, not the words of Scripture, but the sense of Scripture, is the will of God; aware, too, of the proneness of the human mind, through infirmity, through unbelief, through hardness of heart, through contempt of God's word and commandment, to wrest even so great a blessing to its own hindrance, and, to use an apostle's phrase, its "own destruction;" he constantly rejoices in that gracious Providence, which, in the holy Church, has set and kept the truth upon a grounded Pillar: which has preserved not only the divine and heavenly record, but a never silent witness, that the Bible is that record; which has maintained a ministry unbroken, from the first—we may well say, *not so much*—to minister the word and sacraments themselves, to their own people, as to hand down, in the time-honored creeds and martyr voiced confessions of the first ages, and in the service of the ancient liturgies, which bear the name of apostles not only, but breathe forth their very prayers, that *first reception of the truth*, which we must know was true, because they still were living when its characters were traced, who had themselves received it at the mouth of the Incarnate Word. The true Catholic pastor of the Church of Christ, who thus receives the word of God, with the transmitted witness of the Church; who guides himself in his instructions of the people, by the Holy Scriptures, not as he understands them, but as Catholic antiquity received, and Catholic consent has ever kept, their meaning; while he certainly will keep the faith, since God himself has promised that it never shall be lost out of his Church, will be chastised and schooled, by this submission of his judgment to the wise and good of every age, into that childlike spirit, which God especially delights in, and will bless—guiding the meek in judgment, and teaching the meek His way; fulfilling ever, through the illumination of the heavenly Comforter, that gracious promise, "If any man will (is willing to) do His will, he shall know of the doctrine whether it be of God."

And such a preacher of the truth, our venerable friend emphatically was. He preached the Gospel; knowing nothing that could cleanse from sin, and justify, and save, but "Jesus Christ, and Him crucified." He preached the cross, as the sole refuge and sole hope of sinners; the blood that flowed from it the sole fountain that could cleanse them from their sins. He testified everywhere, and to all, "repentance towards God, and faith towards our Lord Jesus Christ," as the one way of access by which salvation could be had, even at the bleeding cross. But he declared "the whole counsel of God." He was saved, by his reception of the truth as the first ages had received it, from the distortion of it, in one feature or another, with which the schools of men, age after age, have marred its perfect beauty; presenting now one portion of it, now another, as the Gospel of the grace of God. While he proclaimed, therefore, that beside the name of Jesus Christ of Nazareth, there is no other given by which men may be saved; he preached as earnestly and faithfully the work and office of the gracious Sanctifier of the faithful, without whose inwrought holiness, "no man shall see the Lord." While he proclaimed the cross, as that in which alone St. Paul might glory, he was most careful to show, that not the cross, on which the Saviour died for us, alone would be sufficient, but the cross on which we die with Him. While he proclaimed, with the apostle Paul, that, "being justified by faith, we have peace with God, through our Lord Jesus Christ," he was as careful to proclaim, with the apostle James, "ye see, then, how that by works a man is justified, and not by faith only;" "for faith without works is dead." Laying the foundation deep and strong, in the atoning sacrifice of Jesus Christ, he did not stop there, nor go on for ever laying it again; but urged, with all the fervor of his earnest heart, the necessity, in all his hearers, to become living sacrifices, through the renewal of their minds, acceptable to God, in Jesus Christ our Lord. Taught of the apostle, that Christ "loved the Church, and gave Himself for it;" that He is "the head," "the Church His body," all Christians "members in particular;" his first care was to graft them in, by holy baptism, into the living Vine; and then, to keep them there, "by grace, through faith, unto salvation." To which great end, the greatest that can be proposed to men, he constantly and earnestly set forth the sacrament of the Lord's Supper, as the one "meat indeed and drink indeed," ordained of Christ, for our immortal growth; exhorting all men, in the words of that inimitable exhortation: "ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commands of God, and walking from henceforth in his holy ways, draw near with faith, and take this holy Sacrament to your comfort." How far he was from leaving any to rest upon these means, as more than means; how high he was in his requirements of the Christian life; how he besought you all, whom God, through Jesus Christ His Son, had called to Him, to "add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity;" how plain he was in his reproofs; how earnest he was in his admonitions; how mild and gentle he was in his entreaties; how fervent he was in his prayers; how beautiful he was in the example of his whole walk and conversation; in honesty, in purity, in fidelity, in charity, in piety, you all must know: and, when he comes again to meet you, if you be not found according to his teachings and his pattern, it were better for you that you "never had been born." And now, behold the blessing which is given in such a pastor! He came here to three communicants. He leaves three Churches in this city; and, in the parish where he served, three hundred communicants. Nor is this nearly all. For years and years, this town, where he so long stood up, "the only herald of the Gospel in the Church," has been a light, and given out its light, to the whole country round it. Church after Church has risen, after your example. Minister after minister has gathered round the ancient standard-bearer; till almost twenty now are numbered in this immediate vicinity, who reap where he had sowed, and who rejoiced in him as their own father, in the Gospel.

III. Again, the true Catholic Pastor of the Church of Jesus Christ *is scrupulously obedient to the authority and order of the Church, in which he ministers.* The careful diligence with which he satisfied himself of the authority to minister in holy things, the faithfulness with which he holds to the true doctrine of the Gospel, as preserved, age after age, in her, impress on him the duty, which his ordination vows have registered in heaven, to "reverently obey" his "bishop, and other chief ministers, who, according to the Canons of the Church, may have the charge and government over" him; "following, with a glad mind and will, their godly admonitions, and submitting" himself "to their godly judgments." He does not look upon the Church as a mere society of men, but as the ordinance of God. He does not consider it merely a well devised police, but as the sacramental medium, by which men are drawn to God. In this view of it, everything is holy, everything is precious, everything is important. It is a "body, fitly joined together and compacted, by that which every joint supplieth." As in the figure, the derangement of the slightest function causes pain, and often death; so, in the substance, nothing can be disregarded that must not tend to spiritual disadvantage. Instead of considering himself a slave, and striving always to discover what duty he may omit, what rule he may avoid, what principle or institution he may modify; he feels that he, however unworthy to be partaker of so great a mystery, is an integral part of the divine and perfect whole. His service is thus "perfect freedom." To minister to men in holy things, and in his ministry to submit himself with cheerfulness to all that are set over him, is but to be to them an angel; nay, is but to emulate the Lord of angels. And his desire and prayer it is, that, by his cheerful service, and his patient waiting, and his reverent obedience, he may fulfil, as near as may be, and lead others to fulfil, that holy prayer, which he was taught of Christ himself, that God's will may be done on earth, even as it is done in heaven. In this meek and childlike—yea, and, we may add, angelic spirit—did our departed friend deport himself, in all the duties of his ministry. He was always the advocate of due subordination to authority. He was always the pattern of strict compliance with the order of the Church, even in its most minute particulars. Not because his was a little mind. For it was enlarged and open as the day. But because the vows of God were on him. Because, obedience is the first and most incumbent lesson of them who are themselves set over others. Because in God's house, as the old temple taught us, not even the candlesticks or snuffers could be unimportant, but all of pure gold; the very best, and in the very best condition. Thus submitting himself to the Church, and embracing it with his heart, the Church identified herself with him. It was not he that triumphed, but the Gospel in the Church. He strove not single-handed against error, heresy, and schism, the world, the flesh, and the devil; but with the holy sacramental host. It was not his ability, his learning, or his industry, that made his way with men; but that the great and glorious fabric, built upon prophets and apostles, Jesus Christ its corner stone, grew up, by day and night, men knew not how; grew up, in secret and in silence; spread out it courts; reared high its battlements; and opened its gates wide, to gather in the multitudes that came to it, as doves come to their windows.

IV. The true Catholic Pastor of the Church of Jesus Christ *is watchful over the souls of which he has the charge.* The very name of pastor is his constant admonition. If he ever could resist it, he would hear those melting words of Jesus sounding in his ears, and feel their unction in his very heart of hearts, "Simon, son of Jonas, lovest thou me? Feed my sheep"—"lovest thou me more than these? Feed my lambs." And, lest these should fail to show him what he ought to be, and move him to it, he has continually before him, in the blessed Master whom he serves, the living, breathing, loving picture of that good Shepherd, who "calleth his own sheep by name, and leadeth them out;" who knoweth all his sheep, and is known of all of them; who "giveth his life for the sheep." Most exemplary in all the duties of the pastoral office, as you all know, was our departed father: the guide and counsellor, and friend, of three generations; his feet welcome at every hearth, his cheerful voice and venerable aspect dear to every heart, the companion of old men, the adviser of the middle aged, the playmate of the youngest child; the very image of a Churchman and a pastor, of the apostolic pattern.

V. The true Catholic Pastor of the Church of Jesus Christ *is ardently desirous of the salvation of mankind, and habitually charitable in his judgments towards all.* The Catholic system comprehends the world. There is nothing like it, to enlarge the heart. Its kindred is with all of human kind; and it contents itself with nothing less than their salvation for whom He died, "who gave Himself a ransom for all." The effect of such a system is to enlarge the heart not only, but to soften and to mellow it. It is the school of that true "charity" which "suffereth long," "is kind," and "envieth not;" "seeketh not her own," "is not provoked," "thinketh no evil;" "beareth," "believeth," "hopeth all things." Most winning, in his daily and habitual loveliness, was our beloved friend. While he knew nothing, and would learn nothing, of what some men talk so much of, and misname expediency, he never could be drawn into a religious controversy. He was no polemic, but the very "son of peace." Firm in his principles, and consistent in his practice, he liveth in perfect charity with all mankind. Self-balanced, in his beautiful simplicity, "an Israelite indeed," in whom there was no guile, he kept, through his long life, the even tenor of his way. And it was indeed a touching sight, and full of high instruction, if men would only learn, to see this rare old man, as full of wisdom as of years, a father of the fathers of the Church, respected and looked up to, through our whole communion, as a pattern, still sitting at the feet of Jesus, in the meekness of a little child, and daily ripening for heaven; his heart running over with kindness, the law of charity upon his lips, his life all love: the very picture of that last of the apostles, the beloved John, as he sat among the churches he had planted; and when, for weakness, he could do no more, beseeching them, in his own gracious words, "My little children, love one another!"

It was my privilege to listen to well nigh the last coherent words which were uttered by his venerable lips. On my way to this holy house, on Sunday morning last, I called to see him. Being roused, he recognized my voice, and said, he was glad to see me, that he was always glad to see me. I replied, we have always been "of one mind and of one mouth." Yes, he said, "the mind," I hope, "which was in Christ." I said, that I was going to the house of God, our heavenly Father. What a blessing, he replied, that we have a Father in heaven; and that we have the Church, to make and keep us one, in Jesus Christ, His Son!—"One in Jesus Christ, His Son!" Behold, dear brethren of this weeping congregation, the last words of him who was so long your guide on earth, and has now gone before you into heaven; and keep them ever in your heart, to be the mould and motive of your life. "One in Jesus Christ, His Son," through faith which is in Him. "One in Jesus Christ, His Son," through the constraining love, which nailed Him to the cross. One with each other, and all one with God. So shall the cross imprint its saving signature upon your hearts and lives. So shall the fountain opened on the cross be your refreshment in the hour and agony of death. So, through the purchase of the cross, its pardoning mercy and its cleansing grace, shall you pass through the grave and gate of death;" and, from your "joyful resurrection," go, to "be forever with the Lord." Grant it, God of our salvation, for thy mercy's sake, in Jesus Christ: and to Thee, with Him, and the Divine and Holy Spirit, shall be the glory and the praise.

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April 9—tf

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December 5—tf.

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April 23, 1842.

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